The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 1.—WHOLE NUMBER 989.

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Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, . 8½ " " 4 "
" " " Holy Communion, . 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . . 9 "
" Grace Church Brooklyn Heights, 9 " " 5 "

Calendar for March.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. Good Friday. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

APRIL.

1. Monday in Easter Week.
2. Tuesday " " "
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

Poetry.

From the Banner of the Cross.

The Wealth of Earth.

BY MRS. ALICE B. NEAL.

"If riches increase, set not your heart upon them."

A maxim for the strong proud man
Who treads ancestral ground,
And knoweth he is lord of all
For many miles around;
For him who watcheth from afar,
His ships come o'er the sea,
Or hears the jar of iron wheels
Roll on unceasingly.

Aye, and for more than these, perchance,
For some who from their youth
Were guided by the golden rule,
In acts of love and truth.
So subtle is the magic might
Of Mammon's kingly sway,
We all must heed the warning voice
That bids us "watch and pray."

A thirst for knowledge fills the heart,
Where many a stately hall
Gathers its student band to prayer
At earliest matin call;
God grant those eager steps may pause
Now at the fount of truth,—
Whose waters can alone preserve
The soul's unfading youth.

Sweet maiden, with thy hand enclasped
By him who soon will be
Pledged at the altar by his troth
To cherish only thee,—
Riches of *love*, thy snare may prove,
Remember, in that hour,
And as thou kneelest, pray for strength
To save thee from its power.

And thou, young mother,—thou hast oft
Thy jewels numbered o'er;—
A fairy, fragile, blue-eyed child
Is added to thy store.
But while all earnest, tender care
To them by thee is given,
Let not thy yearning heart forget
They are in trust for Heaven.

Oh, not on earth, where moth and rust
The fairest things corrode,—
Pause not, oh! soul, to heap the gifts
That cheer life's toilsome road.
All love, all might, all knowledge here,
Earnests of joys should be,
That in thy Father's mansions fair
Are garnered up for thee.

Selected Matter.

From Mammon-Worship—A Sermon.

Preached in St. Paul's Church, Baltimore, on the Morning of The First Sunday after Epiphany, January 13th, 1850, by William Rollinson Whittingham, Bishop of Maryland.

He feedeth on Ashes.—*Isaiah, xliv.* 10.

[Concluded.]

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I know the way of escape from these considerations to which many will almost involuntarily resort. "This is very well for him to hold! It is his professional view of the matter! He talks so as a thing of course, because it is his duty!"

Yes, brethren! It *is* my duty! a duty I owe to my God and to your God, and a duty owed, because it is *your duty* to which I am urging—a duty too much unrecognized, a duty of which too many are willingly ignorant, a duty of which, as a community, we are scandalously negligent—the duty of *rendering to* God *the things that are* God's, *of serving Him* in preference to Mammon. He claims, I dare not say, as the world teaches us, with paltering tongue, a *portion of your* goods; but the disposal of *His own* goods, of which He has made you stewards that He may try your faithfulness and fitness for better trusts elsewhere. "He that is faithful in least," says our Saviour, of this very subject, "is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" It is to God that He requires you to be faithful. You are to be faithful to Him in the use you make of your worldly wealth. Will He accept an account of splendid houses, of costly furniture, of plate and ornaments of virtu, of expensive feasts and luxurious living, as proof of your faithfulness in stewardship? Do you expect to fulfil your Lord's injunction, and "make friends of the unrighteous mammon, that when ye fail they may receive you into everlasting habitations" by such expenditures? Be assured, that he who is encouraging such delusion, and whispering, "Is it not your right? May you not do as you will with your own? What harm in decent show and innocent gaiety? What is money worth, if not to get them?"—he, the father of lies, and god of this present world, is feeding you with ashes. He who loved us, and gave Himself for us, who is the Way, and the Truth, and the Life, directs to "sell that ye have, and give alms: provide yourselves with bags that wax not old, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also." His direction comes back to the doctrine I started by maintaining,—it is the *heart's* engrossment that is idolatry; and therefore is covetousness, the love of money, trust in money, greediness of gain, and hard reluctance to part with wealth, so often in the Bible expressly called *idolatry*. The man on whom it has flung its icy chains is turned aside by his deceived heart, that he cannot deliver his soul from the delusion of the destroyer, nor say to the god of this world, whose prisoner he is, "Is there not a lie in my right hand? shall I make gold my hope, or the fine gold my confidence?"

What, my brethren, can shield men who have it in their power to give to an object which they know and admit to be good in itself, right and fit at any time, peculiarly so now, and especially so *for them*—an object which has the glory of the great name of God exclusively in view, and the advancement of His praise upon earth—an object which tends to the accomplishment of the ends for which the Son of God became man and died—what can shield those who love wealth too much to use it in such a work, from the pressure of the teaching of the Saviour, and the denunciation of the prophet?

Do they deny the authority of Him who speaks? No: I cannot believe of you, that the god of this world has gotten power amongst us to the extent of persuading to a denial of the Lord who bought you. You will not resist Him. You will not refuse Him. But you can *evade* His demands and warnings! The world, the flesh, and spurious religion, will lend specious sophistry to do it. "He never meant to exact such sacrifices of you as He enjoined on those to whom His language was first addressed."

My brethren! once and again you have been warned from this place to take heed lest that imagination delude you into a contented relinquishment of the life and immortality which He revealed to those whom that revelation encouraged "to leave all and follow Him!" The doctrine of our Lord Jesus Christ, that God is to be trusted implicitly *for all*, when the sacrifice of any thing is required that his kingdom may be sought, is *universal* in its application and direction. To every one who believes His right to command and promise, the Son of God has addressed His precept and condition, "*Seek ye first* the Kingdom of God and His righteousness; and all these things shall be added unto you." You know the context of that precept, the touching and impressive lesson drawn from the clothing of the lilies and the feeding of the birds, and how that lesson points and interprets the injunction to *seek first* God's kingdom. It is to the man who is afraid ofgrowing poor that the Saviour speaks:—to the man whose heart *shrinks from venturing* to give, to the man in whose inward ear the great deluder whispers that "he *need* not give; he *ought* not; there is *no claim* upon him; it is *too much;* it *would be inconvenient*; why *should he more* than others? *who else* would do as much?" and such like lies to fill his right hand and turn aside his deceived heart.

How is God's kingdom sought?

A spurious religion has learned of the three enemies to man's salvation to say, (or if it dare not *say* it, at least to fancy, and in its heart of hearts lay up the *fancy* as a ruling principle) that it is by *wishing for* it; by *believing in its existence;* by *owning* its desirableness, its excellence, its loveliness; by *professing* with the lips *to want* it; by asking for it in babbling prayers, perhaps, or with barren sighs and tears; and all the while living, in the practical realities of life, as if there were no such thing! seeking just what the Gentiles seek, enjoying what they enjoy, claiming what they claim, and, within the bounds of *human* righteousness and social virtue, living as they live. Did Christ thus seek His Father's kingdom? Did any of His Apostles so understand His precept? Did the first believers, who gave up all that they might have all things common, so understand it? *They* made it a reality. To *seek* God's kingdom, with them, meant to *give up something* for it; to *test* one's love of it, and desire for it, and estimation of it, for one's self, and to *prove* it unto others, by tendering in exchange what might have been had and kept, but for the need of *so* seeking possessions and advancement elsewhere.

On another point, our Saviour argues, What do the publicans less than that? And of the practice of modern Christendom, eating and drinking and living in mirth and fulness, getting and spending, using and laying up, in utter unconsciousness that it can be needful to turn more than one in the hundred to any account beyond this present life—we may well take up the Saviour's parable, and ask, What do ye more than a righteous heathen? Ye kill not, defraud not, are temperate and chaste, and serve your generation in good deeds. So does he. And he does it, to serve his God, though to him an unknown God. Is that all that is demanded of the children of the kingdom? Are they to get gain and spend it; to use the goods of this world and enjoy them; as those who know of none, and *are called* to none, beyond it?

"But this," says one, "is putting heaven on sale! it is making a man the worker of his own salvation!"

That is utterly untrue. The imputation against such teaching, of exalting human merit, and depreciating the Saviour's work, is an empty calumny.

The word of God, indeed, talks of "working out our own salvation," and tells us to do it, "with fear and trembling;" but not as if any thing we can *do* or *give* can purchase that which is utterly, immeasurably, unspeakably, beyond all price and our utmost efforts. Because we *are* saved, we must "*seek*" our priceless blessing. But it *must* be sought! and in giving all we have to seek it, if occasion be, *we* are put on *trial*, not heaven put on *sale!* Was heaven bartered for Isaac, when God tempted Abraham? When the patriarch's faith was counted to him for righteousness in that he counted not his own son, dear unto him, the son of his love, the seed of promise, but freely gave him up at the asking of the Lord, trusting to God for the recompense and fulfilment of the promise, we received an example of the righteousness by faith by which we are to obtain salvation, if we are saved at all. How is your faith to be proved and tested, if not by testing your willingness to give up to God, your ability to trust in God? It is in what you love, in what you need, in what your hearts are prone to cling to, that that willingness and ability are to be put to test. When in the way of God's ordinary providence, by those to whom He has given the right and duty to advise, direct and lead you in things spiritual, an appeal is made to you to give of that you have for carrying out the Divine provisions for the redemption of mankind, for supporting and extending the Church which is the visible body of your Lord, for advancing and exalting the honor of God's great Name—then is your time to examine yourselves, whether ye be in the faith; to prove your own selves, whether *your heart be with Him* who hath called you, and spared not His only Son for your redemption, and with Him given you all things needful for time and for eternity, or with the treasure which the arch-deceiver would fain persuade you to make your god. Take not his lie in your right hand! Say not, Deliver me, to that which he would have you worship! Let it not be written of you in the record to be pronounced in the last day,

HE FEEDETH ON ASHES!

From the Banner of the Cross.

Mr. Goode's Misrepresentation of Bucer.

Rev. and Dear Brother,—I learn from the Episcopal Recorder of the 2d instant, that the Rev. Mr. Goode has undertaken to reply to Archdeacon Wilberforce's work on Baptism, and denounces the author as guilty of bad faith.

I have seen neither Mr. Goode's book nor the Archdeacon's; but I have read with extreme surprise the note of Mr. Goode, extracted by the Recorder, and by that paper pronounced to "tell not very favorably for the Archdeacon." It certainly does leave a most unfavorable impression; but not *with those who know the ground in discussion*, concerning the person against whom it is directed. The writer is the only one whom it will seriously injure. Him it exhibits in glaring colors, as a person either so ignorant as to be quite unfit to guide the judgments of his brethren, or so unscrupulous as to deserve their indignant disavowal.

To go through the whole note, and expose its perversions of fact, would take up several of your columns, perhaps to the annoyance of your readers, rather than their edification. I will therefore confine myself to Mr. Goode's closing assertion, which relates to the views of Bucer, as affecting the interpretation to be put upon the Baptismal Service drawn up by him and Melancthon for the arch-diocese of Cologne, in 1543.

Mr. Goode asserts that it is "a plain and undeniable fact, that *Bucer belonged to the Reformed party*," is "proved to have views inconsistent with the notion of invariable spiritual regeneration in baptism," and "drew up the Baptismal Service in the Cologne Liturgy," and that "consequently that Service is at least open to an interpretation consistent with his views."

Nothing saves the whole of this assertion from being one continuous falsehood, but the ambiguity of the expression, "*views inconsistent* with the notion of spiritual regeneration in baptism." That expression may relate to "views" of *the sacrament of baptism* itself; or to "views" of some other point in theology, which Mr. *Goode regards* as "inconsistent" with the tenet of "spiritual regeneration in baptism." In the latter sense it may be true that Bucer had "views inconsistent," *according to Mr. Goode's notions*, with the doctrine which appears on the face of the Cologne Baptismal office, and which Melancthon held; but it will not follow that *therefore* Bucer, viewing the matter in the same light as Mr. Goode, must have had another interpretation of his own for the service which he prepared *jointly with* Melancthon, and which Melancthon certainly understood consistently with *his* views of the sacrament of Baptism.

But, in direct contrariety to Mr. Goode's assertion, the fact is, 1. That Bucer did *not* "belong to the Reformed party:" 2. That his "views" on the subject of baptism were *not* "inconsistent" with those of Luther and his associates, about whom, I suppose, Mr. Goode would hardly venture to raise any question, whether *they* held "spiritual regeneration in baptism:" 3. Bucer did not "draw up the Baptismal Service in the Cologne Liturgy," independently of Melancthon, or in such wise that it was not their *joint* work, for which Melancthon was as much responsible as Bucer, and in which Melancthon's sense was as much expressed as Bucer's: And 4, consequently the service is *not* "open to any interpretation" inconsistent with the known views of Melancthon, its joint author; with the views of Bucer on Baptism, at agreement with those of Luther and his associates; and with the position of Bucer separate from the "Reformed party," and in a state of mutual alienation, in the year 1543, in which the "Liturgy" was compiled.

I. Bucer did not belong to "the Reformed party."

By "the Reformed party" Mr. Goode must mean the *Helvetian* reformed, headed first by Zuingle, then by Bullinger, and at last by Calvin.

Bucer never belonged to that body. For some years he held a position *between it* and the Lutheran communion, much nearer the latter, but ardently desiring and endeavoring to bring about an agreement between the two. He would probably never have had a distinct position, or been known as differing at all from Lutherans, but for the inability of some of his colleagues, at the Diet of Augsburg, in 1530, to sign the Confession then prepared by Melancthon in behalf of the Saxon and other princes. It was perfectly well known and understood, at the time, that there *was no difference* between any of the parties at that Diet, except on the subject of the Eucharist alone. Even on that point Bucer had come to an agreement with Luther; and in drawing up the document since known as the Tetrapolitan Confession, he so worded even the article relative to the Eucharist as to be "susceptible of a sound Lutheran construction." (Planck, Gesch. der Bildung u. s. w. der. Prot. Kirche, B. III. i. s. 83.) "The *agreement of this Confession* with that of Augsburg *in all other doctrines*," says Planck, "was then universally understood by the Protestants." "The Tetrapolitan Confession," says Winer, (Comp. Darstell. des Lehrbegr. des versch. christ. Kirchenparth. s. xvi.,) "consists of 22 articles, of which only the seventeenth, relating to the Lord's Supper, lays down a doctrine somewhat differing from that of the Augsburg Confession." Zuingle, the then acknowledged leader of what we now understand, and what Mr. Goode means, by "the Reformed party," sent in to the Diet, (in which he had no concern, his action having apparently the mere design to exhibit the difference of his position,) a Confession quite distinct from the Tetrapolitan, differing from it essentially, and especially in the doctrine of the nature and efficacy of sacraments. (Planck, Gesch. u. s. w. s. 88.) "Zuingle," writes Melancthon to Bucer on the occasion, "has sent hither a Confession, in which he truly takes good care to let it be known that he does not differ from us only in words" "Let Zuingle's Confession," Bucer writes back, in behalf of himself and friends, "give you no trouble concerning us. *Every body knows that we here have nothing to do with him.*" (Chytræus, Hist. der Augsb. Conf. s. 171, 172.) Bucer had "nothing to do with" Zuingle or his Confession; he agreed in all points with Luther, except the one of the mode of the presence in the Eucharist; that was his position at Augsburgh—a position distinct from the Lutherans, but *not* "in the Reformed party," of which Zuingle was the head.

Accordingly, in the league of Smalcald, from which "the Reformed party" were carefully excluded, the signers of the Tetrapolitan Confession were comprised. "There is no doubt, therefore," says Schelhorn, (Analect. ad Hist Tetrap. Conf. s. 21, p. 360,) "that they had then forsaken the views of Zuingle on the point of the Holy Supper, and had explained that ambiguously-worded article of the Tetrapolitan Confession according to the notions of the Saxons," *i. e.* the Lutherans. It was with reference to this association of the four cities in the league, that the Elector of Saxony solemnly declared "if any of his associates, of whatever order or place, were to depart from the Augsburg Confession, and begin to favor the errors of the sacramentaries," (the "Reformed party,") "he would utterly renounce fellowship with such." (Kirchner, Hist. Aug. Conf. p. 197.) In the next year (1532) the city of Strasburg, (where Bucer taught,) and the other three, subscribed to the Augsburg Confession and the Apology, in the Congress of Schweinfurt, and at the same time formally decreed that their ministers should teach that, and no other doctrine. Of this Bucer himself is witness, in his letter to Luther, dated Jan. 19, 1537. (Pappus, wahrafftер und wohlgegruendeter Widerlegung u. s. w. s. 45 ff.) And from that time forth, at Strasburg no other form of doctrine was held, professed, or acknowledged but that of the Augsburg ("Lutheran") Confession. (Schelhom, ubi supra, § 24, p. 368.) And yet at Strasburg Bucer lived and taught, with honor to himself and profit and satisfaction to his people, until the enforcement of the Interim by Charles V. in 1549, broke up the reformed worship in that city, and compelled him, accepting Cranmer's invitation to England, to leave the charge in which he had been settled more than twenty years.

If this were not enough to show that Bucer was *not* "one of the Reformed party," the terms of his and their correspondence would abundantly prove it. Writing to Bullinger, Aug. 13, 1544, after speaking of his disappointed hope of bringing the Swiss ("the Reformed party") to an agreement with Luther, he says, "But when I saw you, before and at your last Convention, altogether changed, I committed you to the Lord. And although that excellent man Capito and I were loaded with bitter injuries and contumelies at that time in your city, you (as far as we could see) being not much displeased that it should be so;—for thou thyself from the pulpit didst give us no fraternal commendation to thy people;—I say nothing of the reports spread abroad through the city before our coming, while we were there, and after we had left;—I say nothing of the many things thence written and told against us, not in the least friendly or fraternal;—yet for the sake of the Lord, and of the tranquility of the churches, and of the excellent gifts with which the Lord hath endowed you, we forgave them all, and remained steadfast in true love, duty, and respect to you, dissimulating the just occasion of offence we had received—yea, and shall continue so to do. As far, therefore, as concerns you, I have already done what thou askest of me; I have given up all effort to bring you to agreement with Luther in this matter, and to reconcile your doctrine (that, namely, which thou now dost explicitly avow) with that of Luther, which I clearly see to be impossible. As for thy wish, that the thing had never been attempted, see thou to that. For my part, I congratulate the churches of Christ, that many very learned and very holy men, and many churches, are of a different mind." Was the writer of this of the same "party" and the same opinion with the man he was addressing?

On the other hand, Bullinger, Buchter, Gualther, Pellican, and Bibliander, in 1547, on the 10th of January, addressed a letter to Bucer and his colleagues at Strasburg, giving reasons why young men from Zurich, studying at Strasburg, *could not be allowed to communicate* with Bucer and the rest. "Those who communicate with us in the sacraments," they say, "by that very communication profess to have the same faith with us concerning the sacraments. But our youth have not the same faith with you." (Pappus, ubi supra, s. 177, f.). Need I cite any more? Were not Bullinger, &c. "of the Reformed party?" Did they acknowledge Bucer as of the same party and opinion with themselves? They thus refused his communion, it is to be observed, only two years before he went to England, and three years after the publication of "the Cologne Liturgy."

II. It follows from what has been already proved, that Bucer's "views" on the subject of baptism were *not* "inconsistent" with those of Luther.

The Tetrapolitan Confession was prepared by Bucer. It agreed entirely with that of Augsburg, except on the one point of the Presence in the Lord's Supper. It therefore agreed on the subject of Baptism.

Bucer lived and taught in Strasburg, from 1531 to 1549. During all that time no doctrines but those of the Confession of Augsburg were allowed to be maintained in that city. The doctrine of that Confession concerning Baptism, therefore, was his doctrine during all that time.

In 1536, Bucer, Capito, and others of their colleagues, drew up an instrument declaratory of their agreement with Luther and his associates. It relates, specifically, only to the Eucharist. But in giving his account of the transaction, Melchior Adam, Bucer's biographer, (whose authority is of the highest grade,) observes—"Note, that they agreed also *concerning baptism* and absolution." (Vet. Germ. Theol., p. 104. ed. fol.) Now, if any one desires to know fully *in what* views "concerning baptism and absolution" they thus agreed, let him consult the "Instructions" concerning "Baptism" and "The Keys" in a Catechism written by Justus Jonas, one of the parties who signed that agreement with Bucer, and translated into English, and published by Cranmer, the same year in which he invited Bucer into England. He will not fail to find "spiritual regeneration in baptism" there asserted with sufficient distinctness and earnest heartiness.

In 1529, we have the testimony of Justus Jonas himself, that after the Conference at Warpurg, he and Bucer, having several hours of private conversation, discussed the principal articles in controversy, and "*agreed in every particular* except only the one point relative to the Eucharist." (Seckendorf, Com. de Luth. 18, xlviii., p. 140.) On the same occasion Luther testified in a public sermon that the parties in the Conference had agreed on several points, and specified the subject of *infant baptism* as one of those points. (*Ibid.*, p. 138.)

It is to be remembered that Mr. Goode's object in denying Bucer's Lutheranism, is to get rid of the Lutheran interpretation of the Cologne Liturgy; and therefore it is important, in settling the question as to the nature of Bucer's views of baptism, to do it by proving their agreement with the Lutheran view—to show that we know from other sources that Bucer held "views" of baptism not "inconsistent" with that interpretation of the "Cologne Liturgy," which would be required if it were a Lutheran document.

That Bucer regarded baptism as conveying "spiritual regeneration" to the infant receiver, appears plainly enough not only from the absence of the least objection to any of the terms of the baptismal office implying or expressing that doctrine, in his remarks upon the office; (although he *does* object to *other* things in the office which are taken from the "Cologne Liturgy;") but from his own language in the remarks themselves. They begin with expression of approval of the recommendation that baptism be administered in the public congregation at times of greatest concourse. After speaking of the benefit thus accruing to each witnesser, by his admonition "of his own baptism, and of the covenant of salvation which he received in baptism," and of "the great benefit conferred by the Lord upon his own people by baptism," he goes on: "But who can have any sense of Christian fellowship, who will not own how well it befits those who are mutually members in Christ, to be gathered together when some one born from among themselves into eternal death, *is about to be born again in the Church to everlasting life, and to be received among the children of* God; in order that they in common may both jointly pray to God for that benefit, and as the Church of Christ by the minister jointly confer it; that like as the child becomes the member of each one of them by this sacrament, so, too, it may be received by each one as a member; and each one may bind himself to it, before God, to the mutual offices, both corporeal and spiritual, of Christian fellowship." (Censura, &c., c. ix.)

Bucer's doctrine of Baptism, then, needs no clearer or fuller statement than is given by Seckendorf, in his account of the Wittenberg agreement. "Bucer," says he, "and those with him, declared, on inquiry by Luther, that they maintained the baptism of infants against the Anabaptists, and that that Sacrament ought to be held to be no naked sign, but the laver of regeneration, which is imparted ('exhibetur') with the water, by the work and ministry of the Church; but that they had doubts concerning the faith of infants, because the rule of Scripture is, that faith is by hearing, and so they were inclined with Augustine and others to deny that faith can be in infants. But if faith be taken in a broader sense for any good disposition inbreathed of God, it may be attributed even to infants: *for they firmly believe that in Baptism true regeneration and adoption are conferred upon infants, and the Holy Spirit works in them according to their measure and capacity*, as in the case of John, filled with the Holy Spirit in his mother's womb, they therefore acknowledge the work of the Lord in the act of the minister; although they could not agree with such as say that infants, when baptized, understand the words of the Gospel, and believe in the act of Baptism, and so are saved! To this Luther answered, "that he did not hold the last stated opinion; and added an illustration from the state of men asleep, who are held to be believers, although while asleep they do not in act, either think or believe. But that *in Baptism there is a beginning of faith and of the Divine operation in infants after their manner, which we cannot know*, and that that was what he called *faith*." In this it is declared that "all agreed. Of Luther's explanations," Seckendorf remarks that "he made it to meet the obnoxious tenet of salvation without faith, by the work and act of the minister; and to show that in baptism there is a medium of application analogous to faith." (Seck. [illegible])

III. The only value of the asserted fact that "Bucer drew up the Baptismal Service in the Cologne Liturgy," to Mr. Goode, is the implication that therefore the Service must bear a sense conformable with Bucer's views, and not Lutheran. But inasmuch as Bucer's views were Lutheran on the subject of baptism, the interpretation of the Service is not open to doubt, and the authorship of the Service becomes comparatively unimportant.

Nevertheless, it is worth observing, that the Service *could not* receive an anti-Lutheran interpretation, on account of Bucer's authorship, whatever Bucer's own views might have been.

1. Mr. Goode is either unaware, or has concealed the fact, that "the Cologne Liturgy" was drawn up from a previously existing model. "When I came to Bonn," says Melancthon, (Epist. I. 74,) "I found that the Bishop had given command that a form of doctrine and of rites to be proposed to the churches, should be compiled, *and that after the model of the Nuremberg form*." Again (Ep. III. 75.): "I wrote to you before, that the Bishop was *about to follow the Nuremberg form;* and the book had been begun before my arrival, on the Nuremberg model. Bucer *had retained most things*; *some articles he had enlarged*, as he is disposed to copiousness. After I had read over all, the articles concerning the Three Divine Persons, the Creation, Original Sin, Justification by Faith, Works, the Church, and Penance were assigned to me. Upon them I have thus far spent my time; and I have read the Offices for Baptism and the Lord's Supper, which Bucer had composed."

Now the "Nuremberg form," thus used as a model and source, in the composition of the Cologne Baptismal office, was that put forth in 1537. It was Lutheran; the principal compiler being Osiander, the uncle of the wife of Cranmer. A copy of it is in the library of our General Theological Seminary; and whoever will take the pains to examine it, will find out not only that Bucer did, as Melancthon says, "retain most part of the Baptismal office, enlarging" his own transcript; but also that the Baptismal office of the Cologne Liturgy, in all that affects the question before us, is little else than a copy of its model; and, still further, that our English office is *nearer* to the "Nuremberg form" than to its offshoot, and was in all probability taken directly from it Such a supposition is certainly not unnatural, considering the relation of Cranmer to the compiler of the older form. That form, it is not to be forgotten, is "Lutheran."

2. Although Bucer *drew up* the office for Baptism in "the Cologne Liturgy," yet we have already seen that Melancthon says *he read* it, in order to assume the joint responsibility of the whole. How carefully he performed that duty appears from his statement, (Ep. I. 74,) that he spent three days upon the portion of the work prepared before his arrival at Bonn. Again, after the whole was finished, he tells Camerarius, (Ep. IV. 304,) that the Archbishop and he, and some others, gave "four morning hours a day for six days together" to the labor of revision. He there, and everywhere speaks of the book as the joint work of Bucer and himself. Melancthon's honesty must be impeached, before any avail can be made of Bucer's special concern in any part of the Cologne book, to give it a sense which it would not have had in the work of Melancthon himself.

3. Accordingly, when Luther, after reading *only the Communion Office*, expressed great dissatisfaction with the Cologne book, Melancthon considered the censure as cast upon himself, and seriously contemplated removal from Wirtemberg as the consequence. (Seckendorf, III. 27, cviii. p. 448.) So thoroughly did he identify himself with its contents, in every part, even in those in which Bucer had put to the first hand!

IV. My fourth assertion has now been abundantly substantiated. Mr. Goode's reckless—and only not unprincipled if it was ignorant—attempt to convict Archdeacon Wilberforce of bad faith for considering the Cologne Liturgy as a "Lutheran" document, has been sufficiently exposed. In doing it my only difficulty has been the selection of evidence. Many times as much more might be produced to show the miserable deceptiveness of an effort to claim Bucer, and his share in the Cologne Liturgy, as authority for putting an unnatural interpretation upon those parts of our Baptismal offices which assert or imply the spiritual regeneration of infants in the Sacrament.

Very faithfully and truly your friend and brother,

W. R. Whittingham.

Communications.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIX.—ELDERS AND DEATH-BEDS.

Those whom I knew when a boy as the "bench of elders" in a congregation, have latterly among the Presbyterians been dignified by the more august title of the "Parochial Presbytery." And the title may be well enough allowed, for their ministers, whether in Parish, Presbytery, Synod, or General Assembly, are always and on all questions—on the fondest subtleties of theology—on the dearest privileges of their order—on the largest interests of the whole denominations, on a bare equality with their elders. If a minister be suspected of unsoundness in the faith, although the issue may depend on the nicest hair splittings possible of metaphysics, and the results may be more terrible to the accused than death itself, he must be tried, not by his peers, but by a court ascertained *in limine* to be incompetent to judge him. Such has been repeatedly the case in the theological controversies which have distracted them the last few years; and on all questions whatever, the ministry may be outvoted by the laity.

Although I here call their elders their laity, a controversy has lately sprung up among them, in which influential names have taken the ground, that the ruling elder is of the same order with the teaching elder or minister; otherwise, says Dr. Breckinridge of Baltimore, Presbyterians have after all retained the system of Prelacy; "one is preferred *(prelatus)*" he says, "above the rest, and if this not Prelacy," he asks, "what is it?" This dispute has grown out of the question (*proh pudor!*), whether ruling elders should impose hands jointly with the ministers in ordination!—a question pronounced by a grave divine of the Old School to be "practically the question between a Hierarchical and a Presbyterian government;" because, quoth he, "if the elders are of a different order from the ministers, then, with our deacons, we have three orders or essential prelacy, in which one is pre-late or pre-ferred above another." Call these elders, however, what they may—style them bishops even if they choose, and as some of them propose—the reader will see that the preaching bishop is overwhelmed in his parish by the number and the voice of the ruling bishops. And verily, by Dr. Breckinridge's showing, a poor bishop-ridden pastor, instead of having one Bishop to ride him, has from three to fifteen!

I had fifteen! They were the legacy of my predecessor, a divine of no mean authority, and I have still a recollection of the extent to which *some* of the ruling elders had a right good will to rule. They took the ground—and if I mistake not, the prevailing tone of the denomination would now bear them out—that the pastor, or teaching elder, is only the executive of the ruling elders. To give an instance. I saw proper to print a form of baptism and of admission to the communion, which was thought by some of the "parochial presbytery" to savour of Episcopacy, although it exhibited nothing more than the teachings of their own confession; and accordingly an obstinate though abortive attempt was made to vote the pastor into a minority, and into the adoption of a form, which one of them was actually at the pains to prepare, but which on perusal I declared to be no more consonant with the Confession of Faith in its theology, than it was with the English tongue in its grammatical construction.* Fifteen ruling bishops! I had heard that the little finger of Puritanism was thicker than the loins of Prelacy. I had heard that poor Brown, the inventor of the Congregational theory, lived to repent in dust and sackcloth his surrender of the keys. I had heard that a minister of the days of Cotton Mather had said, "I fled from the Church of England, to escape the tyranny of my Lord-Bishops; but I was glad to get back again, to escape the tyranny of my lord-brethren." "For what is the deacon, says Mr. John Angell James, "in some of our dissenting communities? The patron of the living," [that is, in English phraseology, the minister who selects and imposes the minister of his choice upon a congregation,] "the Bible of the minister, the wolf of the flock. In many of our churches the pastor is depressed far below him. *His* opinion is treated with no deference. *His* person is treated with no respect In the presence of his lay tyrants, he is only permitted to peep and mutter in the dust." "I foresee," said Melancthon, "that unless we restore the government of Bishops, there will be hereafter a more intolerable tyranny than there ever was before." By the change that I have made, I find, for my own part, that instead of fifteen ruling bishops that thus were over me, not one of them capable of sympathizing with the sorrows and cares of the pastoral office, I am now under the mild sway of one, who himself has drunk the pastor's cup, and who like the master, is not an high priest that cannot be touched with the feeling of our infirmities, but has been in all points tempted like as we are, and now looks calmly on from a higher and disinterested position, whose gentle counsels it is a privilege to seek, and whose mild and dispassionate rule itis for Christ's sake a pleasure to obey.

Especially in the administration of what Presbyterians once knew as "sealing ordinances," but now fritter down under the name of "rites," the preaching elder, or pastor, is the simple executive or agent, to carry out the decisions of the ruling elders or bishops; and, as may be supposed, there are cases in which this degradation of the pastoral office leads to consequences of the most distressing nature.

A Quaker lady once resided in my parish, whom I never knew until I saw her on the bed of death. She was very anxious to be baptized, and for myself I was as heartily inclined to re-

* At this time, one of the deacons also took me sagely to task for requiring the parents, at Baptism, to teach the baptized child *the Apostles' Creed*. "And who knows," said he, "that it is the Apostles' Creed, or that the Apostles ever heard of it?" "I have done, sir," I replied, "only what our Confession of Faith commands me to do." "The Confession of Faith don't call it the *Apostles'* Creed." 'Yes, sir, it does; if you will look again, you will see that it calls it the Apostles' Creed, and requires it to be taught our children.'

ceive her into the congregation of the flock of Christ. But it being inconvenient in a sick-room to assemble the elders, in order to hear her experience," and it being cruel to think of subjecting the candidate to the agitations of so public a confessional, as I saw that nature was fast sinking, and that what I should do for the dying lady must be done quickly, I endeavored to procure informally the consent of as many of the elders as I could conveniently find, and proceed to receive this lamb of Christ's redeeming to His fold. But with one consent they begged me *by no means* to administer the "rite," for fear a compliance should seem to attach an undue importance to *a mere external.*" My own mind was clear; my heart was ready; O God, my heart was ready; Christ, I could not doubt, would allow the charitable work; the Father was waiting with the bright robe to put upon his child, and shoes for her feet to cross the dark river now gloomily winding through the valley before her, and a ring for her hand to claim a place withal among the children in her Father's house; and, in an agony which only the conjunction of repentance with the dying hour can produce, a blood-bought daughter asks, "What doth hinder me to be baptized?" O ye elders, and ye ministers of Presbyterianism, is there a passage in the word of God that hinders? "He that believeth and is baptized, shall be saved." "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." "The like figure whereunto even baptism doth also now save us." "According to His mercy He hath saved us by the washing of regeneration" [by Calvin and other Presbyterian commentators allowed to be baptism,] and the renewing of the Holy Ghost." "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Arise and be baptized, and wash away thy sins." "Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the Holy Ghost." Thick and fast these texts came rushing to my mind. But against all these, and the entreaties of a dying penitent, came the stern mandate of a whole "parochial Presbytery," entrusted, by the Westminster system, with the sole responsibility of "admission to sealing ordinances." Yet Presbytery vaunts itself as being so wondrous "liberal," and endeavors to decry Episcopacy as "intolerant and exclusive." Yet be it known it is a canon of the Ancient church, that the sacraments are *never to be withheld from the request of the dying.* Be a sacrament but a *straw*, if Presbyterians who once called it a *seal*, will now have it so; the Church from the beginning has forbidden a straw to be laid in the way of a banished child's return, so careful is our Holy mother lest she should break the bruised reed, or quench the smoking flax. As I returned to the lady, it seemed as if I could have given a world, if this necessity was not laid upon me. I felt like one returning from a bench of Inquisitors, with the dreadful *auto de fe* in my hands. I had heard *de comburendis hereticis;* but this was a more exquisite invention *de angendis morientibus.* Heavy-hearted I went back to the chamber of the penitent. "Does any man forbid water that I should be baptized?" she asked. "Yes, my friend, yes," I said, as gently as I could. I saw her soul was dark. But endeavoring to satisfy myself that the tyranny of the rulers would excuse the sin on my part, and their ignorance extenuate it upon theirs, I endeavored to console the dying penitent with the assurance, that the desire of baptism was equivalent to its reception upon hers. But the painfulness and the sinfulness of that transaction, although done in ignorance and many years ago, are things that, to this hour, and to the latest hour of my life, I shall never be able to think of without shame and sadness. I never turn *that street*, but the scenes of that occasion come picturing their horrid forms before me. I never see *that house*, without smiting on my breast, and saying, O Lord, forgive!

[To be Continued.]

ONE OF THREE HUNDRED.

For the Churchman.

If there is an object on which the mind of the true Christian will delight to dwell, and which will call forth his devout prayers, and willing and persevering efforts, it is, that where God's name is known and professed, and the Christian religion acknowledged, there should be abounding evidence of the true spirit in which such profession and acknowledgement should be made, and of the full and just religious and moral influences that should attend them—in other words, of the genuine faith, piety, and morals of the Gospel, renewing the heart, sanctifying the life, and making the whole man, soul, body, and spirit, a Christian indeed, consecrating to his duties as such all the powers, faculties, and means of obedience and usefulness, which God has given him.

Of such evidence, however, Christian communities furnish, alas! a lamentably small amount. More do we see therein of shame and reproach brought upon the Christian name by irreligion, immorality, and vice, by heedlessness of Christian obligation, and neglect of Christian duty.

But the true Christian will not allow his faith in his religion to be thus weakened, or his confidence that it will ultimately triumph over all opposition. He will be warmed with the more earnestness of desire, and animated to the greater vigor of exertion, that the means God has provided for spreading among men the knowledge of the pure and undefiled religion of the Gospel, and leading and inviting them to its meek and humble reception, and its faithful practical adoption, may be earnestly and diligently applied. He will strive to the utmost within his proper sphere, that the enemy may have less and less reason to point to Christian communities as proof of the little Christianity can do to promote among men the cause of truth and justice, religion and piety, purity and peace, benevolence and love, contentment and industry, domestic, social, and civil fidelity, the subduing of the depraved appetites, passions, dispositions, and tempers of our nature, and, in general, all the wonted benign influences of its great commandments, that we love God with all the heart, all the mind, all the soul, and all the strength, and our neighbor as ourselves.

In determining upon these means, the true Christian consults his faith, and not his own judgment or his fancy. Fully believing that in the Gospel of our Lord Jesus Christ, God hath told us what is for our good, and that, therefore, that, and that alone, is to be our rule in seeking our own good, and endeavoring to promote the good of others, he carefully and constantly studies that rule, takes it as God has given it, and not presuming to sit in judgment on any of its parts or requirements, humbly, earnestly, and faithfully acts upon it with "diligent prayer," that he may, by the gift of the Holy Ghost, have, herein, his understanding enlightened, his heart warmed, and his moral powers strengthened.

It is impossible to read the Bible carefully, and with an unprejudiced desire to embrace the general system, and the more minute doctrinal and practical details, which, in the natural and unforced meaning of the words of that Blessed Book, make all its parts harmonize, and illustrate and confirm each other; without seeing that its great end, the improvement of man's moral and spiritual nature, and its being nurtured unto perfection in a better world, has, from the first of God's revelations, been required to be promoted by inward and spiritual influences, brought through outward and visible means; and by subjecting the spirit of the mind to the sound and right faith, as the guide and security of the heart and life in the ways of true piety and morality. In other words, an outward and visible Church, with the faith which God has entrusted to it, and the ministrations and discipline, which He has appointed to be therein preserved, has always been His instrument and agent for conveying to men His spiritual blessings; and His required bond of union between Him and them, in which they are to render Him the service of holy and virtuous lives, and to work out their own salvation; and through which they are to seek to extended the blessings of the Gospel to their fellow-men.

In the sphere in which this communication offers its humble effort for usefulness, it will be no unwarranted assumption to regard our Book of Common Prayer as truly and faithfully, what, in its preface, it professes to be, a promulging of "what Christianity is, and what the truths of the Gospel are." It follows, therefore, that if we would adopt Christianity as our rule of faith and practice, and receive, embrace, and truly live by, and act upon, the truths of the Gospel, ours must be the religion set forth in that Book—in its various exhibitions, dogmatic, hortatory, and devotional, of the truth of God, revealed to the Church, touching what He requires of her in her faith, in her ministry, in her sacraments and services, in her order and discipline, and in the pious and virtuous allegiance and obedience of her members. Thus, in our efforts for diffusing around us the blessings of pure and undefiled religion, are we, as the first and most important thing, to let our own light shine before men in the good works of the humble and consistent piety and morality of the Gospel, cherished by us as faithful members of that Church which is the body of Christ; and in true allegiance to this Church, and meek and unquestioning acquiescence in God's will regarding it, we should, by all that we can rightly and orderly do, seek to strengthen its cause, to have it better known and more duly appreciated among men, and to bring them under its guidance in true evangelical faith and duty. This will be doing the Lord's work in his own way, and rendering true honor and obedience to that Gospel, which, in the fulness of its blessing, He has made the source of all spiritual good to man. With evangelical faith prompting, energizing, rnd directing it, it will be the Christian's delight; his doing all in the name of God; and, as appointed by Him, in the mystery of His reconciliation to our race in His Incarnate Son, working in Christ, through Christ, and for Christ.

Our Heavenly Father often chastens us by making us feel the inefficiency and treachery of substituting our thoughts for His thoughts, and our ways for His ways. There is a sad want of true faith in the very prevalent disregard of what God hath taught and required of us concerning His Church—its adoption by Him as His means for communicating to men the grace, mercy, and truth, which came by Jesus Christ; its being, in His infinite love, established for us, and given to us, as the means of our coming to Him, and enjoying that adoption, and free pardon and justification, and that communion and fellowship of His Spirit, which the Incarnation of His Son, through the great atonement therein made, procured for His faithful people; the priesthood, which, for these great and gracious ends, He hath set therein, with the gift to it of the Holy Ghost, for extending those instructions, those sacraments, and those ministrations generally, which He hath ordained as means for accomplishing these ends; and all those outward and visible appointments whereby he is pleased that the inward and spiritual blessings of His Gospel shall, through it, be bestowed upon men.

No wonder that the world, the flesh, and the devil, should be exerting such deleterious influences among those who profess and call themselves Christians, should so hinder the growth of piety and virtue, should so deprave the human character and state, whether in individual man, or in men allied by ties domestic, social, civil, or (alas, that it should be added!) religious: No wonder this, when the laws that God has ordained, and the provisions He has made, for man's spiritual and moral good, are so lightly set by, so much opposed, so much reviled. The faith which He established as the heart, whose functions are to sustain the life and warmth of the moral and spiritual man—a great objective principle, which thankfully and unhesitatingly receives the body of Christian truth, that God gave to His Church for man's preservation and guidance in sound religion; and, in loving trust and devotion, lives by it; consecrates to the duties it involves the glad assent of his understanding, the warm interest of his affections, and the active energies of his life; and to this end, surrenders his moral agency to those animating and guiding influences of the Holy Spirit to which it points, and to which its true reception prepares the way: this faith, alas! man's rebellious spirit is apt to supersede by a mere impulse, or a mental frame or taste, which makes indeed a feeling or assurance of safety, a willingness and desire to have Christ for a Saviour, a confidence in Him, and a surrendery to Him; all, however, as in its inception, so in its motives, its operations, and its tests essentially selfish, nourished by its own inward workings, feeding on the supply of its own confidences; and thus often more puffed up by vain delusion and display, than rendered healthy and vigorous by the wholesome nutriment of grace and truth; and tending to the supervention of spiritual disease and death. Such "vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," is substituted for that evangelical faith, whereby men are required to please God, and whereby to live their moral and spiritual life, which surrenders all the heart, the mind and the soul, to those truths of God which He has embodied in the great mystery of our redemption, its procuring cause, its stupendous work, its blessings to our race, its requisitions on our moral agency, its provisions for our complying with them, and for that compliance being acceptable and well pleasing to God, the infinite reward of our not receiving this grace of God in vain, and the everlasting punishment of our neglecting so great salvation, trampling underfoot its offer, and walking in that way, and working those works, which he abhorreth. This true faith of the Gospel fills the heart with reverence and godly fear, with love and trust, and with a perpetually moving desire and effort to walk in all the commandments and ordinances of the Lord, and derives encouragement, not from looking within, to gauge the kind and degree of mental feelings, frames, and tastes, but from looking at the truths and requirements of God's word, and comparing with them the state of the heart, the mind, the soul, the conversation, and the life. It is known by its fruits. Its fruits are of its very essence, if it be genuine. Without these, it is—however exact in its views and warm in its feelings—but the same belief which devils have, and which makes them tremble. With its required fruits, it is the faith which, Christ securing for it the benefit of that only merit, which is found in his righteousness, is allowed, for His sake, by our Heavenly Father, as the means of the justification and salvation which Jesus purchased by His atonement.

The spurious faith, which brings all to the test of mental movement, or mental satisfaction—of inward experience and assurance, sees full before it, if it has any remaining share of Gospel knowledge, a difficulty, fatal if not removed, in the clear revelations of God's will and requirements touching His Church, its faith, its sacraments, its ministry, and the various laws and ordinances He hath appointed for it. This is represented as the Body of Christ, of which men are to be living and faithful members, if they would be His, be animated by His Spirit, be clothed with His righteousness, be justified by His Grace, be saved through His merit.

Our spiritual enemy, who is the real source of all corruptions in religion, knows how to favor them by removing the hindrances which God's word opposes. An awful warning of this was given in Martin Luther, who, probably honestly enough, forming the theory of justification by faith alone, which he wished to have received as the evangelical doctrine on that great point; but finding, as he tried to work it into consistency and system, that it would not bear the test of God's written word, rather than submit to modify it that it might, had recourse to the bold and daring alternative of pushing his opposition against that very word, and endeavoring to undermine the authority of that portion of it—the Epistle of Saint James—which most palpably condemned his doctrine. So those whose one idea of the gospel is absorbed by that doctrine, maugre its failure to stand the Bible-test, relieve themselves of the inconsistency with it of the gospel doctrine of the Church, by substituting the idea that *that* Church to which the promises are made, and in which grace and salvation are appointed to be sought and found, is a Church invisible, unconnected with Christ's ministry and sacraments, and evidence of membership of which, is furnished in that substitution for the objective faith of the Gospel, with all its high mysteries of doctrine and operation, of a state of mind with feelings for its action, assurance for its proof, and inward experience for its consummation.

This corruption of the Christian system, bound up as it is with defective faith in the Holy Scriptures, gives great spread and efficiency to collateral principles of anti-Christian tendency. It makes of sacraments, a ministry, and ordinances, mere outward things, having no essential connection with inward and spiritual grace, and not necessarily of the Gospel, but to be arranged and observed as man's judgment may dictate, or wholly omitted, if thus his judgment chooses; and in such exercises of the judgment, substitutes for the one Church of the Gospel, endless varieties of sects and denominations and so-called Churches, whose outward differences are held to be of no serious moment, because not affecting the interest of their members in that assumed invisible Church, which only has God's promises and grace attached to it. It subordinates the one comprehensive faith once delivered to the saints, and embracing devout and thorough acknowledgment of the facts, and reception of the truths and precepts, of the Gospel, to the operations of individual mind, finding confidence and safety in its own experience and assurance. It carries out, to a greater extent than is probably imagined, the principles and spirit of the sturdy old Protestant who could fling aside St. James's Epistle because it did not suit his theology. The Church of Rome, among her many and sad departures from, and warrings with, catholicity, applies the same principles and spirit in making void the law of God by her vain traditions, her impious developments, and her fiction of papal infallibility. Uncatholic protestantism, more eager to depart from Rome than to return to the Gospel; and to release the mind from bondage to corruption, than to be sure that it continues to be bound by the faith of Christ; and to enjoy liberty, than to be obedient to the "the *law* of liberty; and to see that its religion be free from the errors of impure ages, rather than conformed to the purity and integrity of its primitive excellence; and to look around for what may suit the times, and forward to what may help on progress, rather than look back for what Christ intended for all ages, and to aid that progress only, which draws all temporal good from the growth and strengthening of the Gospel's influence, and finds its consummation in heaven: this system, in undue indulgence of private judgment, settling beforehand the reasonableness and fitness of things, and looking into God's word with views and prejudices thus formed, and so determining questions of faith, principles, and acts of obedience, and all that relates to ecclesiastical order and duty, brings in an endless variety of sects and schemes, severing professing Christians from each other, or tempting a pious, or a politic desire of unity, into the sacrifice, for union of such discordant parts, of much that is essential to the integrity of sound evangelical religion; and secures aneasy leading of the mind into that infidelity which regards man's reason as God's only inspiration in his behalf, and the Bible as a text book of moral philosophy, to be admitted only so far as reason approves.

A practical evil resulting from the state of things now considered, is the severance of morals from religion, and of religion from the true faith, and from the divinely appointed means of religious knowledge and nurture; and consequent endeavors to propagate a religion independent of the true faith, and enforce morals on other than religious principles. These efforts, however respectable the names, or imposing the organizations and operations connected with them, being decided departures from Christian principle, cannot be expected to be ultimately blessed. This must be acknowledged by that true Christian faith, which doubts not, but earnestly believes, that the divine plan, whatever be present appearances—*must be* the best and most efficient: which, therefore, in all that it would do to promote the interests of religion and morals, would act through and by the Church; and which, being a living, working, and earnest faith, *would thus* do for the cause of religion and morals, all for which ability and opportunity are allowed by the good Providence and Grace of Almighty God.

B. T. O.

On Absolution.

To the Editor of the Churchman.

REV. AND DEAR SIR,—In the Churchman of Feb. 23d, I notice an article headed "The Voice from Connecticut," and signed "A Parish Minister." From his expressions, I infer that he is one of the younger clergy; and that he is perplexed by what he considers a "wavering disposition" among the "elders." I hope I shall always be ready to remove, if I can, any perplexities of my younger brethren; but I perceive in this case, his perplexities are not chargeable on the Bishop of Connecticut, or myself; but upon his having formed exaggerated views of Absolution. He does not correctly state the point at issue. The real question is, whether any persons who constantly neglect the Lord's Supper, can be considered as having that true repentance and unfeigned belief, which are the only terms on which any absolution pronounced by Christ's minister can be effectual? Nothing that he has quoted from Bishop Brownell, or from the Homily, can be tortured into a contradiction of this great principle, that the two Sacraments are necessary for the remission of sins. On the contrary, Bishop Brownell, in his commentary on the two forms of absolution, admits that the first form is *declaratory*, and the second *petitionary*. He says that the *first*, as well as the *second*, is a *ministerial* act; and so it undoubtedly is, and not a *judicial* act. The "parish minister" forgets that our reformers used the word Minister for Priest; and they did so I apprehend, not from any aversion to the word Priest, which they also use, but to denote, in opposition to the Roman idea of absolution, as a Sacrament administered judicially, that to declare and pronounce the absolution or remission of sin, though it belongs only to a Priest, is a *ministerial* act. They spoke of deacons and ministers, as we now do of deacons and priests. No one has a right even to *declare* the remission of sins *officially*, but he who has a right to *consecrate the Eucharist*, by the reception of which, the faithful penitent receives the remission of sins. My objection was to the use of the precatory form to a mixed congregation; a practice never allowed in our mother church. I have not objected to the declaratory form being used in a mixed congregation; for it tells such a congregation that God has given power and commandment to his ministers, to declare and pronounce the remission of sins to all who truly repent and unfeignedly believe. But who are they? Persons who show forth their faith in Christ's death till he come, in the way he himself has appointed. It proceeds to exhort a mixed congregation to pray for repentance and God's Holy Spirit, that their present acts may please him, and their future lives be holy. Can their present acts please him, or their future lives be holy without the Sacrament? The comfort of absolution can be enough only to those who are conscious of doing God's will; but how can it convey that comfort to any others? A devout communicant then may be consoled even by the declaratory absolution; but they who are conscious of not complying with the terms required of them, cannot be so consoled. The declaratory absolution properly understood, may awaken men's consciences, and lead them to the Communion, and thus it may be salutary.

If I understand aright the Homily which the author quotes, it teaches this doctrine for which I contend. It teaches that there are but two Sacraments for the remission of sin. It is levelled against the Roman doctrine of absolution, as is proved by what it says of the laying on of hands in absolution. Your correspondent cannot have read and analyzed carefully, the Homily of Common prayer and Sacraments; for it says expressly: "And as for the number of them, (the Sacraments,] if they should be considered according to the exact signification of a Sacrament, namely for the visible signs, expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two, namely: Baptism and the Supper of the Lord.*"

It is always an interruption to the great work in which I am engaged, when I turn aside to other subjects. I thought it my duty to do so, when I wrote the "Voice from Connecticut." I am persuaded that the doctrine there inculcated, will commend itself, the longer they reflect upon it, to the good sense of my brethren, both of the Clergy and Laity. But I hope they will not consider me as arrogating more than I have a right to claim, if I ask them to excuse me from the further explanation or defence of my pamphlet. It has met the approbation of those, whose praise, next to that of our Divine Head, I most dearly prize.

I remain, Rev. and Dear Sir,
Your Brother in Christ,
S. F. J.

Middletown, Festival of St Matthias, 1850.

We cordially thank the learned author for his very obliging favor, which we very gladly insert. We would mention however, that "A Parish Minister" is not undistinguished in another and distant diocese, and has been in Holy Orders for more than a quarter of a century.

ED. CHURCHMAN.

For the Churchman.

Mr. Editor,—Will you be pleased to insert the following rather singular notice, from the last number of the *Christian Witness:*

CHURCH OF THE ADVENT.—*Editor of the Christian Witness,—Rev. and dear Brother,*—I am desirous to give public notice, through your columns, that *the usual morning service*, at the Church of the Advent, *will be omited on Sunday next.* The congregation attending that place of worship, are requested to assemble there at *nine o'clock:* and after suitable services, to proceed together to Trinity Church, where seats will be provided for them, and confirmation administered to such candidates as may be presented by their Rector. The afternoon and evening services will be held, as usual, at the Church of the Advent.

It may be also interesting to some of your devout readers to know that the sacrifice of morning and evening prayer, continues, as in years past, to be offered daily, according to the order of the Book of Common Prayer,—at present, at 9 and 5 o'clock,—that lectures will be preached, during the season of Lent, in connection with the Wednesday and Friday and evening services, and that the Holy Communion will be celebrated, every Thursday morning, during the same season, at 11 o'clock.

By inserting this communication, you will oblige,
Your Friend and Brother,
W. CROSWELL,
Rector of the Church of the Advent.

Boston, Feb 18, 1850

I would ask, whether it is not a *novelty* for a congregation to shut up their own church, in order that they may attend a confirmation at another? If it is but mere curiosity, the motive is not to be commended. Rumor, however, says that the Bishop of Massachusetts, *will not visit* the Church of the Advent, for reasons known to himself and the residents of Boston, and consequently that the parishioners of that Church have been compelled to take the above extraordinary step.

I do not think this can be true, because the Bishop of each Diocese is bound by the 25th Canon to visit *every* Church within his Diocese, once at least in every three years. No allowance is made for *idiosyncrasies*; the wilful neglect, or refusal to do so is a Canonical offence.

If, however, this rumor is founded on fact, the case ought to receive a severe ecclesiastical sifting, to use the language of his official organ, and I wait 'for the vindication which the Bishop of' *Massachusetts* 'will make of his most extraordinary course of conduct.'

I rejoice Mr. Editor, and your readers must rejoice, to perceive by the above notice that the season of Lent is so worthily celebrated by the sacrifices of daily prayer and the weekly offering of the Holy Eucharist. May God continue to bless the labors of the estimable rector, and the people of his charge.

CANON.

For the Churchman.

A Suggestion.

MR. EDITOR:—In reading a squib entitled *Puseyite Developments or Notices of the New York Ecclesiologists*, and dignified by the appearance of a pamphlet of twenty pages, I find the following remark on p. 10—"Our Ecclesiologists have afflictions and trials peculiar to themselves. They are informed that three persons, not Episcopalians, were found engaged in cleaning the Church at Canandaigua, and they exclaim, "It is *most distressing* to see persons having no reverence for our holy places thus employed in them" —p. 48. Some little time ago I entered a church in Philadelphia during the course of preparation for Sunday, and saw on the *Altar Rails, a woman's frock, in the Font, a paper of tacks and a hammer, and on the Altar a newspaper!* Suppose the writer of the above squib had been favored with the sight, how would he have viewed it? *Certainly* not with the feelings "*peculiar*" to the most unfortunate set of men called "Ecclesiologists," but rather with secret delight and satisfaction at such a disregard and contempt of what he is pleased to denominate *Puseyite* fooleries and "Developments." If to be an Anti-Ecclesiologist and Anti-Romanist is to want such "afflictions and trials," may I ever be found unworthy of so *goodly an heritage!*

W. W. M.

For the Churchman.

MR EDITOR:—Will you allow me a corner in your paper, to draw the attention of your readers to a work recently published by the Appletons, which ought not to be overlooked amid the multitude of books now issuing from our many-leaved press. I allude to a work by Trench, on the "*Miracles of our Lord.*"

There is not in this book, that depth and tone of doctrine which some will desiderate: whoever reads, for example, the "healing of the Paralytic," will see what is meant. And yet, besides its entire doctrinal soundness, there is a sustained strength and originality of thought, a raciness of style throughout, which is scarcely exceeded in this age. To illustrate my meaning by another example: whoever wishes his mind to teem for an hour with refreshing and invigorating thoughts, let him read the "notes on the raising of Lazarus." Besides the commentary on the miracles in the body of the work, the foot notes are numerous, and evince great industry and much learned research. With great respect, truly yours,

M. P. P.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 2, 1850.

The Early Conflicts of Christianity.

AT the present solemn season of the Church's year, this subject may engage our attention more appropriately than at any other season. Our minds are withdrawn from the pursuits and pleasures of earth, and our souls chastened by retirement, prayer, and fasting for the solemn meditations and duties of the period. We can dwell with more earnestness, and meditate with more readiness upon the great work of redemption, which required an Incarnate GOD as its Author and Finisher; we can behold with clearer perceptions and warmer emotions the wondrous love and matchless condescension He manifested for the guilty and perishing creatures of His hands; and while we stand awe-stricken and confounded at the wickedness of those who received him not, when He came in the fullness of His love and mercy, we hear the voice of the Word, sharper than any two-edged sword, declare with impressive distinctness to each individual, "Thou art the man,"—Rend thy heart and not thy garments, and turn unto the Lord thy God." Trained up for the most part from early youth in the doctrine and the practice of the Christian faith, men become accustomed to it, they use its most sacred words as familiar and common sayings; they have witnessed from the first impressions of sense and reason its holy rites, and been imbued with its sacred associations; they take its privileges and its services as matters of course, and while they value them lightly and treat them with indifference, they wonder that its progress should have met with any impediment in the first ages of its existence. It is to be desired, then, that means may be afforded of obtaining vivid and striking ideas of its early career, the trials with which it had to contend, the obstacles which impeded its onward course, the conflicts it underwent in overcoming the assaults of the world, the flesh, and the devil. These contemplations will serve to fill the mind with wonder and admiration, and with profound convictions of the wondrous power and regal authority of Him in whose Name the Church went forth conquering and to conquer. The heroic devotion, undaunted perseverance, and pious resignation with which each order and each individual of the Christian Church, whether clerical or lay, was animated, must rouse the sluggish spirit. He sees the Christian disciple of ancient days abandon himself implicitly to do the will of his great High Priest and King, and count not life itself dear, so that he may finish his course with joy, even though he have to pour forth his blood as a libation of praise and thanksgiving.

It however increases our admiration of their faith and devotion, when we put ourselves as it were in their place, and observe why it was they had to contend and suffer in so trying and cruel a manner. We must, if possible, see the motives, the feelings, the pursuits, the habits, the manners of those, by whom they were surrounded and among whom they dwelt, to appreciate duly the difficulties they experienced in submitting to the religion of Jesus the lowly Now the ordinary histories fail grievously in this requirement. How little, for example, does Mosheim teach us of the interior life of the Church, (to say nothing of his other defects,) or set before our minds with distinctness and skill the peculiar features of a particular age. Studied after his method, Ecclesiastical History becomes dry and uninviting. The volume is thrown aside by the majority of readers, and they content themselves with vague and ill-digested notions on the subject, or frame their ideas from some partizans of one or another of the modern schools of theology.

We rejoice, therefore, in the publication of Dr. Kip's work, which bears the title placed as a heading to this article, because we think it is eminently adapted to diffuse clearer views, and afford a more lively sense of the immense difficulties and obstacles with which the Christian faith had to contend at its origin and in its early progress, and convince the reader (if conviction be needed) that the religion which could triumph by the gentle arts of reason and persuasion, and secret operations wrought by no visible means, but by the supernatural power of the Holy Ghost, must be indeed Divine. With glowing imagination, poetical fervour, polished diction, and refined taste does the author set before the mind's eye, the Jew and the Greek, the barbarian and the sensualist of those days in which Christianity gained its early and its proudest triumphs. We see it actually standing before us, beset by numerous and deadly foes. We hear their language, we view their actions, we learn their secret feelings: we cease to wonder that they oppose the new religion of the crucified Messiah: we are astonished that with such prejudices both of heart and of education any should bow their souls to embrace scorn and contempt, persecution and death, for the faith of the lowly Jesus. We adoringly confess, had this system been of man it had come to nought; but it was "the power of God and the wisdom of God"—the leaven which by Almighty power was to work in the festering mass of human sin and corruption until the whole was leavened—the stone cut without hands, which was to swell and grow into a mountain, until all the kingdoms should be crushed and overthrown beneath its ponderous weight; the fount of life, which at first a tiny streamlet would go on swelling and spreading till, a mighty ocean, it should overflow and possess the whole earth.

We purpose now to examine more at length into the contents of the volume before us.

I. JUDAISM was the first power with which the Christian religion had to contend. Its birth was in Palestine, our Lord performed His weekly ministrations there exclusively. It was the scene of His labors of love and His works of mercy; there His life-blood stained the cross for the sins of the world; there he laid in His grave formed in its hallowed soil, and thence He ascended into glory. He was "not sent but unto the lost sheep of the house of Israel," and most astonishing the extent of His love, and the ingratitude with which it was repaid. Let us however attend on the guidance of our author while he depicts the devotion of the once chosen people to the law given them on Mount Sinai, their adherence to their gorgeous ceremonial and worship, their tenacious maintenance of the vain traditions of later days. We witness their haughty contempt and abhorrence of all Gentile nations, we behold their firm persuasion that King Messiah would come to free them from the yoke of the oppressor, establish once more the ruined kingdom of Israel, and more than recal the triumphs of David and the splendors of Solomon. He shows in a series of gorgeous pictures, the pilgrims gathering on their highest feast, the Passover, from every quarter, from Babylonia and Italy and the far distant West, and pressing onward with duteous haste to the Holy City; we hear the strains of the sweet Psalmist of Israel arise from time to time, uplifted in rich harmony by priests and Levites, by men and women, youths and maidens, now on the hill's lofty summit, and now from the depths of fertile valleys adorned with vineyards and olive groves, until at length their pilgrimage is accomplished, and Jerusalem greets their delighted sight. We copy this beautiful passage:—

"There rose the Holy City, and above is the dazzling glory of that Temple which once covered the heights of the Mount of vision. Its walls of the purest marble cast a gleam through the valley. Court above court it circled round the mount like a succession of diadems—its alabaster porticoes—its porphyry pillars and richly sculptured walls—and above all, that shrine which contained the Holy of Holies—the very palace of the King of Kings. Built of the most precious marbles, it glittered in the light, and as the sun sank beneath the western hills, his rays flashed back from the pinnacles of gold and burnished plates which cased its roof. Such was the Mount Moriah, 'a mountain of snow studded with jewels.'" P. 43.

To this follows a splendid description of the ceremonial rites of Judaism, the hallowed Temple, and the High Priest adorned with all the pomp of office and magnificence of attire. These descriptions beautifully illustrate and enforce the reasonings of the author. Nor does he confine himself to these general views, but we have also an accurate account of the different schools and sects among the Jews, and the various methods in which their several views would lead them to oppose and resist the propagation of the new faith. The Herodian, the Pharisee, the Saducee, the Samaritan, the Zealot, had each his own views of the coming Messiah, and in all they were such as to prevent the large majority from recognizing in Christ, Him in whom the law and the prophets were to be fulfilled. The labors of the Apostles among them were rendered more diffiult by the increasing severity of the Roman yoke—how then could the Jews bear to hear of the establishment of the Scriptural kingdom of the Prince of Peace? We quote from the conclusion of this chapter:—

"It was a struggle between the Old Faith and the New, which was for life and death, and there is no warning which the Apostle reiterates more frequently, in various forms, than the caution, 'Beware of the concision.' And yet this contest was fought, and the triumph achieved. The Synagogue and the Church for a time stood opposed to each other in implacable hostility; but each year beheld the power of the former weakening. The fierce intolerance of the Jew could not stand before the calm endurance and the martyr courage of the early Christian. The offence of the cross gradually ceased, until it became the badge of honor. At last Jerusalem itself was spoiled and desolate—the tombs of her Kings, consecrated by the ashes of the mighty, were violated—and every spot sacred to the broken and scattered tribes of Israel was trampled by the insulting Infidel. . . . . And since then what has been the history of the once chosen people? It has realized the legend of the wandering Jew, ever living, yet in pain and sorrow—gifted with an immortality, yet roaming restlessly through the earth—never at ease, weary and desolate—followed as it were, by some ancient curse, ever cleaving to their garments. Thus bearing the sorrows of eighteen centuries on their brow, their path has been over the briar and the thorn, and they have merited the title—

'Tribes of the wandering foot and weary breast.'

pp. 75—79.

II. Dr. Kip then describes the next foe with which Christians waged its warfare. This was GRECIAN PHILOSOPHY. The intellectual character of the Greeks, especially the Athenians, is described in an acute and discriminating spirit, and with the same attractive features we heretofore mentioned. The warlike triumphs of Athens, its political supremacy, the thorough mental training of its citizens begun in early youth, and continued in every calling and pursuit of life: its renowned statesmen, its celebrated tragedians, its brilliant poets, its far-famed sculptors, and painters, its statues and temples, and other works of art pass before the imagination, in scene after scene—we hear the babbling sophists dispute in vain logomachies—we behold Themistocles standing in the crowded assembly, urging those measures which would give the Athenian state the sovereignty of the seas: anon the muse of Aeschylus makes the theatre resound with thundering applauses; the sweet tones of Herodotus telling how Athens fought and bled, and conquered on the plains of Marathon, intoxicate the souls of his hearers with exulting joy. Such were the daily enjoyments of this wonderfully gifted people, and at the time of our Saviour's Advent though shorn of their political power, and subjected to foreign domination, they still remained the centre of the civilized world, for genius, refinement, and mental cultivation. An able sketch of Grecian philosophy in its several schools showing with much precision, how it had at length degenerated into vague speculation and a general scepticism, but which our limits prevent us from dwelling on more particularly, very fitly prepares the mind for estimating the moral sublimity of St. Paul's appearance on Mars' Hill, when mean in appearance, contemptible in speech, despising the sophistical arts of rhetoric, and the tricks of oratory, he stood in the midst of assembled Athens to proclaim unto them Jesus and the Resurrection.

"With what admirable skill does the Apostle touch the popular creed of each class of his hearers, blending with his display of their errors an exposition of the truth. He took what was right in their religion, infused into it a higher life, and expounded it into a nobler philosophy than they had ever imagined. It was bringing the light of revelation to bear upon what glimmerings of tradition remained among them, and giving certainty to what had only been doubts and questionings." p. 143.

He also justly remarks, that the high æsthetical and intellectual character of St. Paul, and his acquaintance with the rich stores of Grecian literature, and the high mental cultivation of his auditors, render far more intense the difficulty of his position and much enhance our admiration of his intrepidity and firmness. His was the first blow struck in the conflict between Christianity and human philosophy, falsely so called—the contest went on, and the former still kept gaining the supremacy, and even some trained in the schools bowed before her with their hearts, and defended her with their pens. After the lapse of two centuries, the Neo-Platonists of Alexan-

dria made a desperate attempt to revive the fallen fortunes of Grecian Philosophy, but the effort failed, and its star paled before the morning brightness of its opponent's glory, and set for ever. Its inability to direct men aright in the great problem of human life and their future destinies had been abundantly demonstrated, and they sought that religion which could alone supply the craving want of the soul.

III. The third great obstacle with which Christianity had to strive was the LICENTIOUSNESS of the age. The scene changes from Athens the most intellectual to Corinth, the most commercial and the most corrupt of Grecian cities—then "at the very climax of its luxury and glory, its vice and heathen wickedness." The Epistles of St. Paul to the Corinthians, as Dr. Kip shews, exhibit the great difficulties from this source with which he had to contend.

"It was probably the most unpropitious atmosphere in which the Gospel was ever preached. In an intellectual philosophy, or an established mythology there was something tangible—something with which the mind could grapple—and when the reason had been convinced of their vanity, the influence thus excited was at once swept away. But far different is it with the insidious love of pleasure, when it has fastened upon the soul, and wonderful must have been the change in the Corinthians, when they renounced those things, after which the depraved heart most yearns, and substituted in their place the strictness and purity of the Gospel. * * And to the adoption of these new views and feelings they came without any strength of purpose or vigilance. There was not even that decision of character which he might have, who had merely turned from a form of heathenism. They were paralysed by all the influences of the past. The moral sense was blighted by the withering atmosphere in which they lived, and the heart which should have responded freely to all that was great and glorious in the new faith, gave back but feeble pulsations to its appeals. The task was, therefore, a most difficult one to break up this lethargy—to reanimate these prostrate spirits—and to teach the soul, which for years had been grovelling in the dust, for the first time to plume its wings upward, and to look towards heaven." p. 163, 4.

What were his arguments? asks our author. He sets them forth clearly and convincingly. 1. The preaching of the cross, revealing the meaning of the world's history, solving the enigma of human existence, and teaching them the secret of the discipline of life. 2. The doctrine of the soul's immortality, and the resurrection of the body. 3 The visible living for another world, exhibited by those who preached the new doctrine. The effect of this upon the worldly and vicious is illustrated by the example of S. Francis of Assisi. It is then enforced by the steadfastness in the faith of the Corinthian converts.

"Thus we learn the lesson, that it hath weapons for every enemy, and arguments to meet every form of error and sin. Yea, that it hath power even to break the chains of the slave of sensuality, and bid him come forth renewed in spirit—a freeman in Christ Jesus." p. 183.

IV. BARBARISM was the next enemy which Christianity had to combat. He sets before us the burning zeal of the great Apostle of the Gentiles, and the peculiar difficulties with which he and his co-workers had to contend.

"The missionary, indeed, is obliged to awaken from its dormant state—to quicken into life—nay, almost to create the intellect on which afterwards he is to act. He feels often therefore as if he were addressing mindless, soulless beings, when he beholds them turn with the most chilling apathy from truths which would have at once arrested the attention of the cultivated, even if they had produced no abiding moral influence. These endless, fruitless efforts are worse to the soul than martyrdom. They realize the fable of the stone of Sisyphus, and there is danger lest from utter weakness the zeal should be quenched, and the flame perish on the altar. The Jew might revile the doctrines of our faith, but still he understood them; the acute Grecian, with his keen perception and practical Atheism, had no difficulty in grasping the idea of a spiritual being, though he might ridicule the doctrine of the resurrection from the dead; and the believer everywhere in that old mythology could recognise the difference between his own system and the purer faith proposed to him, and weigh their respective merits. But the degraded barbarian with whom the physical was everything, the intellectual and the spiritual nothing, had not yet in his character the elements to enable him to comprehend the sublime, yet often abstract truths, on which our faith is founded. It required, therefore, the fervent zeal of Apostolical days—'a love which many waters cannot quench nor floods drown,' to sustain the laborer in his weary toils. And when the devotion of the Church began to wax cold, it turned disheartened from this field, and less has been done in the last fifteen centuries, than was effected in the three which preceded them. The scattered missionaries toil on year after year, and a few only are turned to the way of life. We never hear, as in the olden time, of "a nation born in a day." The degraded state of life of those to whom they minister, the absence of all intellect on which the truth can take hold—which now forms the barrier in their way, was from the beginning the great difficulty in impressing spiritual truths upon the heathen." p. p. 190, 1.

With great liveliness and force the Doctor proceeds to describe how the Apostles, in various countries, overcame these trying obstacles, and brought far distant nations into obedience to the faith. The Syrian Christians of St. Thomas on the shores of India are happily introduced, and it is shown how powerfully they testify against the corruptions and false doctrines of a later form of Christianity. With a philosophic spirit the author narrates how the downfall of the Roman empire and the capture of the imperial city by the Goths, was tempered and assuaged by the benign influence of the Christian faith, though in an imperfect and rude form. But we can merely allude to this and must hasten onward.

V. The PAGAN MYTHOLOGY was the next foe which Christianity fought with and vanquished. The description of the Pantheon forms a beautiful introduction to this part of the work. The spirit of the ancient Paganism is well described; each heathen nation was tolerant of the creeds of others provided it could retain its own system of mythology. Rome from time to time adopted foreign deities as objects of worship, and collected within her walls the representatives of every faith. But the stern heralds of Christ forbid any alliance of Christ with Belial, of truth with error, of the one true GOD with demons. Hence it was termed a pernicious and ruinous faith, and every form of Paganism was arrayed against it. In delineating this contest, Dr. Kip takes as its general representative that beautiful form of Paganism the Ionian mythology. He shows how it gathered up the primitive traditions of the East, doubtless the corrupted remains of primitive revelation, and moulded them into its own creations by the glowing fancy and genius, and the flowing numbers of the poets of Greece. It was formed into a captivating system which delighted the intellect and enthralled the senses of the people; it was associated with all the natural features of the country; it was connected with their daily life, with each festive occasion and mournful ceremony and popular meetting. Hence the difficulties which beset the Christian when he had submitted his soul to the faith of the holy Jesus. He might be entrapped in a thousand ways into offering sacrifice and service to some one or other of their numerous deities. He was termed unsocial, gloomy, the enemy of the gods. At first despised, the Christian faith numbered at length its votaries by hundreds of thousands; the temples were deserted, the stately churches were crowded with adoring worshippers. Persecution was let loose by Pagan Emperors, and swept away bishops and priests, the hoary head and the youthful convert, the widow and the virgin, in one dread fate—yet still the leaven worked on; the fable of the Hydra was verified in the blood of the Christian martyr; Satan exhausted all his powers in the dread cruelty and furious rage of Galerius and Diocletian; Christianity became the religion of the Roman empire, and the fables and fictions of the Pagan mythology melted away before the light of the Truth.

All this is admirably described in the pages of the volume before us. The feature in the ancient mythology which represented the gods as sharing in the fortunes, labors and passions of men; the contrast between the popular faith and the philosophic doubts and mental scepticism which possessed the more refined and intellectual; the incompatibility of Christianity with the literature of the age, wherewith the Pagan system was inseperably interwoven—its supposed influence upon the waning fortunes of the empire which from time to time roused the fury of governors and people to madness, and could only be assuaged by savage cruelty and torrents of blood—these and other points which we are compelled to omit, are brought out with a power and grace which enchain the imagination while they instret the mind.

"We feel that God was with His Church, and its risen Head was aiding it, or it could never have survived the storm, and come down to our day with its strength unimpaired. We feel, too, that the past is a pledge for the future, and that time in its solemn march shall bring before us as glorious realities the yet brighter things which the voice of prophecy has announced." (p. 288.)

The author very justly remarks, that to complete this scheme, the progress of Christianity during the Middle Ages, and the uprising of the Reformation of the 16th century should also be depicted. We hope that he will be enabled to fulfil this idea at some future day with the same felicity and power displayed in the work before us, and thus render an invaluable service to the Church.

THE BENEDICITE OMNIA OPERA DOMINI.—A very kind and learned correspondent remarks—

"The real use of it in Lent is is to be deduced from its history. This is obscured in our Prayer Book by the omission of the verse in which the sufferers call upon each other to bless the Lord. The song of the three Children in the fiery furnace of Nebuchadnezzar is the song of the Church in affliction. The practice of reading it on Trinity Sunday is only on account of the first Lesson being Genesis I. The Church of England begins with Genesis I. and II. on Septuagesima. I think our arrangement of Lessons in that respect as an improvement."

We return our thanks to one who amid other pressing engagements, has taken the trouble to show that the early appointments of the Church were not without reason.

ST. MARY'S HALL, BURLINGTON, N.J. We have been favored with the Catalogue and Prospectus of the 26th term, (Nov. '49 to March '50) of this admirable institution. There are twenty teachers connected with it, besides the Rector, Bishop Doane, and the Principal, Rev. Mr. Germaine.

The number of scholars this term, is 108. We have the Bishops' earnest and affectionate address to the graduating class in September last, and a beautiful discourse on *Religious Training, the Hope and Blessing of a State*, from the 12 verse of the 144 Psalm. It is marked by the unfailing characteristics of the Bishop's compositions, an ornate style, poetic imagination, and richness and depth of thought. We have marked a portion for insertion in our columns, which we hope to give next week.

Foreign Intelligence.

THE *America* arrived at Boston on Monday last.

Some slight riots had occurred in Paris, and caused some military display. They serve to show that the volcano is still burning. The bill for the Deportation of the June insurgents had been carried after very furious debates and episodes. It is resolved on to send a small force to the Rio Plata by way of *protection* and not of *aggression*. The bill for dissolving the *Garde Mobile* has been passed. This may cause more trouble.

After some sharp discussion between the King of Prussia and the Chambers a new Constitution has been adopted, and sworn to by the monarch.

Austria and Prussia have addressed a joint note to the Swiss government, calling upon them to dismiss all refugees from their states. France and Sardinia have been invited to accede to the demand. As *Louis Napoleon* was once a refugee, and indebted to these same Swiss for an asylum, the demand can not be made with a good grace by him. But then he was not a President. It is said the Swiss will agree to dismiss the most dangerous, and so get clear of the embarrassment.

A loan of 33,000,000 of francs has been taken by the Rothschilds for the Papal government. His Holiness promises to return to Rome *soon*. Dr. Achilli had escaped and arrived in Paris, it is plain with the secret sanction of the French authorities. Other accounts say he was released by them.

The English fleet on its return from the Dardanelles has taken to blockade the Piraeus and other parts of the coast of Greece. Outrages to British subjects and unsettled claims are the ostensible cause. The importance of this movement is estimated differently by different journals. Some suppose it will increase the ill feeling of Austria and Russia to Great Britain.

The English Parliament met on the 31st of January. The Queen's Speech, delivered by a commission, was decided in favor of the free trade system. The Protectionists moved an amendment to the address, but were beaten by a vote of 152 to 103 in the Lords, and of 311 to 192 in the Commons.

On the 2d instant the Bishop of London brought forward his bill of last session, regulating proceedings against Clerks in Holy Orders for offences against the Laws Ecclesiastical. He had added a clause providing a new Court of Appeal in suits against them for heresy or false doctrine. He urged some very strong objections against the Judicial Committee of the Privy Council as such a court. The Archbishop of Canterbury and Lord Brougham substantially agreed with the Bishop as to the erroneous constitution of the Court. We shall give the report of the debate next week. The Bill passed to a first reading.

The *Guardian* gives the following synopsis of the clause:—

"We have made enquiries, and are now able to state on authority, that the New Court of Appeal proposed by the Bishop is to consist of the following persons—The Archbishops of Canterbury and York, the three senior Bishops according to the dates of their consecration, the Lord Chancellor, the Dean of the Court of Arches, the Judge of the Consistory court of London, the *Regius* and *Margaret* Professors of Divinity of Oxford and Cambridge."

"A correspondent writes, 'The Bishop of London's speech and bill seem to suggest that it would be desirable for the Judicial Committee to suspend their judgment, so that it may not be given at all, if a change in the tribunal is made, and the case may be re-argued and decided by a competent tribunal having authority from the Church.' It certainly must be evident to every one, that after the speeches in the House of Lords last night, the Judicial Committee of the Privy Council, as a tribunal in Church matters, is irreparably damaged, and any judgment they may give will go for what it is worth—just nothing."

As to the *Gorham* case the *English Churchman* observes:

"The judgment of the Committee of Privy Council, in Mr. Gorham's case, has not yet been promulgated, though several of our contemporaries have for some time been amusing themselves and interesting their readers with very positive assertions, as well as speculations. If these are any guide Mr. Gerham is certainly to be instituted, and it is said by the *unanimous* voice of the whole Court, and with the advice of the three Prelates: which we venture to doubt."

We have seen the *Record* quoted as asserting that the Judgment will be given without any *reasons*. If so, it will be an uncommon piece of wisdom on the part of Lord Campbell and Co.—

Sic volo, sic jubeo, stat pro ratione voluntas

Dr. Hinds was formally "inducted, installed, and enthroned" as Bishop of Norwich on Tuesday, the 24th of January.

CAMBRIDGE.—The Regius Professorship of Divinity has been officially declared vacant, and on Monday, at a meeting of the electors in the Law Schools the following gentlemen declared themselves candidates: Rev. Henry Alford, B.D., Rev. Jos. Wm. Blakesley, M. A., Rev. Francis R. Hall, D. D., Rev. William G. Humphreys, B. D., Rev. James A. Jeremie, M.A. Rev. Wm. Selwyn, B.D., Rev. Richard C. Trench, M.A., Rev. Christ. Wordsworth, D.D. The above-named gentlemen will deliver the Praelections required by the statute on Monday, Feb. 11, and following days. The election will take placeabout Feb. 16.—*Guardian*.

The Rev. Dr. Singer, one of the Senior Fellows of Trinity College, Dublin, has been appointed Regius Professor of Divinity, in the room of the late Dr. Elrington.—*Ibid.*

Mr. Wortley, in the Commons, brought forward his Marriage Bill on Thursday, Feb. 7. It provides, among other things, that the clergy may celebrate such marriages (with a wife's sister) or not, according to their consciences, without fear of civil consequences, leaving the law and discipline of the Church untouched. This removes one objection to the bill, but there are others far more important.

New Publications.

THE SAYINGS OF THE GREAT FORTY DAYS BETWEEN THE RESURRECTION AND THE ASCENSION, regarded as the outlines of the Kingdom of God; in Two Discourses; with an Examination of Mr. Newman's Theory of Developments. By George Moberley, D.C.L., Head Master of Winchester College. Pp. 273. H. Hooker, Philadelphia.

We rejoice exceedingly to see this very neat reprint of these admirable Discourses. They were first published about four years since, and have passed through three editions in England. Their nature and design is obvious from the title. They embrace a diligent, reverent and acute examination of the mysterious and awful sayings of our Lord after his Resurrection, recorded in the sacred volume, and a deduction from them of the nature and constitution of the Christian Church. The regal authority of Christ over His Church, as declared in St. Matthew xxviii. 18; His Delegation of His power to the Apostles and their successors (St. John, xx. 21); the promise of His perpetual presence (St. Matthew, xxvii. 20.); the Baptismal Commission (Ibid., 19, 20.) and the power of remitting or retainsins (St. John, xx. 22. 23.); the Pastoral Commission (St. John, xxi. 15.); the Sacred NAME into which we are baptized (St. Matthew, xxviii. 19.); the privileges and blessings which belong to those who by Holy Baptism are grafted rightly into His Church; and the Promise of the Holy Ghost to be sent by Christ from the Father (St. Luke. xxiv. 49,) are the topics considered in order. Under these heads, pointed out by the express sayings of our Lord, are arranged all the powers and authorities, the privileges and blessings, the responsibilities, and obligations of the Church of Christ, and they are shown to be inherent in the charter given her by her Great Head, and not the result of some traditional corruptions, or of mere human inventions. The voice of the Church is thus demonstrated to be in accordance with the voice of Scripture. It is obvious that an impregnable defence is hereby gained against the assaults of Romanism on the one hand, and popular Protestantism on the other. The modern claims and unscrupulous assertions of the authorities of the former, it is clearly seen, may be repelled without destroying the inherent powers and privileges of the Church, as is done by the latter. The discussion of faith in the fifth discourse should be deliberately perused, where it is shown not to be simple belief or trust, but that "mixed mental state and complex virtue which is built by the operation of God's grace in our hearts upon belief and addresses itself to the invisible God, and his invisible rewards." The Theory of Development, as taught by Newman, receives a masterly examination, and several fatal fallacies of that brilliant but perverted intellect are laid bare with unerring precision. We can merely hint at the contents of this volume, and state our convictions of its great usefulness and thorough soundness. It is so close and compact in its reasonings, that to dwell upon them minutely would take far more time and space than we can afford at present. We must cordially thank the estimable publisher for the benefit he has conferred on the Church by this republication, and express our hope that each clergyman, theological student, and intelligent layman, who does not possess it, will obtain and study its luminous and instructive pages.

THE DOCTRINE OF HOLY BAPTISM, by Archdeacon Wilberforce, has been republished by the same house, in a neat form. Pp. 300. The object of the author is 1st, to set forth that Doctrine of Holy Baptism which the Church of England has received from ancient times; 2ndly, to show that the doctrine of the Divine Decrees is not really inconsistent with the primitive doctrine of Baptism, and that up to a certain point the language of Calvin may be employed without entrenching upon it; 3rdly as a matter of fact the Calvinistic system was not adopted by those persons by whom our formularies were constructed. The work has been so recently received that we have not had time to examine it critically, and shall call attention to it again. It has met with high praise from the sound English Church Journals. From the scurrility of Mr. Goode and others of his set, we infer that they are rather troubled by its appearance. Mr. Goode's competency as a critic is ably exposed by the learned Bishop of Maryland, whose letter will be found on our first page.

We have also received Glenfillan's MODERN LITERATURE and LITERARY MEN, from Messrs. Appleton.

A MODERN HISTORY from the Time of Luther to the Fall of Napoleon. By John Lord, A.M., Lecturer on History, Pp. 544. Philadelphia: Thomas Cowperthwait and Co. For sale by D. Bixby, 122 Fulton street.

The author states in his preface, "I make no claim to original and profound investigations, but the arrangement and the sentiments are my own. I have simply attempted to condense the great and varied subjects which are presented, so as to furnish a connected narrative of what is most vital in the history of the last three hundred years, avoiding both minute details and elaborate disquisitions . . . a work adapted to the wants of young people in the various stages of education, and which, it is hoped, will also prove interesting to those of maturer age who have not the leisure to read extensive works, and yet wish to understand the connection of great events since the Protestant Reformation." We think that Mr. Lord has kept this design in view very consistently throughout the volume, and has produced a very useful and at the same time agreeable and instructive work. The style is clear, unambitious, and pleasing; and the narrative is woven together in a skilful and scholarlike manner. It is calculated to give a comprehensive and generally accurate view of the period to which it relates, and to excite a desire to look further and examine more in detail into the history of those times—or at least of the more important epochs. At the end of each chapter a list of authors is added, many of a popular character, who may be profitably consulted. There is an appendix, containing a chronological account of the principal events since the Fall of Napoleon to the present time, and a list of the sovereigns of the principal countries of Europe, which will be found useful.

While we speak in well-merited terms of commendation of the design and execution of this work, we must mention there are some points in which we dissent from the author, especially in relation to the English Reformation. We think him much mistaken when he says that the *creed of Luther and Calvin was established* in the English Church at the close of the reign of Edward VI., and that "thousands of the Puritans were ejected from their livings and otherwise punished, for not conforming to the *royal conscience*" in the reign of Elizabeth. Such statements as these, and there are many of a like character, scattered through the volume, cannot meet our approbation, though we doubt not the author is led by his authorities and religious views to make them in perfect good faith.

TURKISH EVENING ENTERTAINMENTS, translated from the Turkish by John P. Brown, Dragoman of the U. S. Legation at Constantinople. Pp. 378. Harpers.

These are tales and anecdotes of caliphs and other important personages, originally composed in Arabic and Persian, translated into Turkish by *Ahmed Ibn Hemdem*, the *Kethoda*, called "*Sohailee*," and now done into English. Mr. Browns's translation appears to be well executed, and to represent faithfully the original. The stories are curious, and some are entertaining, while others are noways remarkable.

THE MODERN HOUSEWIFE OR MENAGERE, comprising nearly one thousand Receipts for the economic and judicious preparation of every meal of the day, with those of the nursery and sick room, and minute directions for Family Management in all its branches, illustrated with Engravings by ALEXIS SOYER, author of the "GASTRONOMIC REGENERATOR, edited by an American Housekeeper. Pp. 384. New York: D. Appleton and Co.

We believe M. Soyer stands at the head of his department, which is the culinary and gastronomic. He professes to have practised experimentally what he teaches theoretically, and his book seems to explain everything clearly and precisely, from the boiling of an egg or the toasting of a muffin to the highest and most recondite mysteries of his art, science, or occupation. We have given the book its proper direction, as far as we are concerned, and advise our gentleman readers, who keep house and like things to be nice and delectable to do the same.

We have received the handsome reprint of the Quarterly Review by Messrs. L. Scott and Co. The contents are as follows:

1. *The Natural History of Man*, an interesting and able enquiry into facts and analogy as corroborative of the Scriptural accounts of the origin of the human race from a single pair. 2. *The Clergy Relief Bill*, which passed the House of Commons at the close of its last session, but was sent up too late for action in the House of Lords. The defects of the Bill are clearly exposed, and some very just ideas expressed as to the powers of the Church, and the rule to be observed towards those clergymen who renounce their ordination vows and join dissenting bodies. Civil penalties should be done away with, but the Church should have full liberty of inflicting spiritual censures. According to the bill as passed, men for whose case it provided might at any time come forward and claim the ministration of the Communion, or other Church privileges! This paper is well worth a careful reading. 3. An instructive article on *Agriculture and Draining*. 4. The *Memoirs of Lord Cloncurry and John O'Connell*, who seem no particular favorites of the reviewer. 5. *Free Trade*, asserting it to be unsound in social philosophy, and of pernicious moral tendency. 6. *Venice*, a history of the late struggle for freedom from the Austrian yoke—and treats the leaders with much severity. 7. *Lord Clarendon and the Orange Institution*: this also treats of the conflict at *Dolly's Brae*, and takes directly opposite views to that of the Edinburgh Review. The two ought to be read in connection, and will show that both sides were very much to blame. The Irish government is very deservedly censured for their apathy in allowing these processions, and their double dealing with the Orangemen in 1848, and their opponents in 1849. It is very clear that these party processions, gatherings of armed men, and other measures leading inevitably to conflicts and death, ought to be repressed by very clear and stringent enactments. Party animosity and religious zeal are carried to such a height, that some more powerful checks must be sought for and applied than the ordinary dictates of wisdom and prudence, or even the general principles of common law.

THE BRITISH AND FOREIGN MEDICO CHIRURGICAL REVIEW, for January has been republished by Messrs. Richard and G. S. Wood, in its accustomed neat style. It contains several papers and notices of high value for the medical profession and others accustomed to those studies. We are sorry to find that the reduction in price, of nearly one-half, has not been attended, thus far, with a correspondent spirit by those benefitted.

THE MAGAZINE FOR MOTHERS is a new publication, edited by Mrs. A. C. Whittely, formerly the editress of the *Mothers Magazine*. We have received the January and February numbers, which are put forth in a very becoming style, with good sized type. The important subject of *maternal influence* will be particularly attended to. There is an agreeable variety of grave and didactic, and lively and yet improving papers in the numbers before us, and we cordially wish the editress success in her benevolent and arduous enterprise.

A SERMON on the death of the late Professor Douglass, preached in the Geneva College, Sunday, Dec. 16th, 1849, by the Rev. Dr. Hale, President.—An unaffected and judicious delineation of this exemplary Churchman and Christian, as an example to the students of that institution; doing justice to his official career, and depicting his strict adherence to moral and religious principle.

We have received Mr. Spencer's late work on the EAST, published by Putnam, admirably executed and handsomely embellished by original drawings. We shall recur to this volume next week.

Some other works are on hand and will receive attention as soon as possble.

Domestic Intelligence.

EPISCOPAL ACTS by the Bishop of New Hampshire, acting at the request and on behalf of the Ecclesiastical authority of the Diocese of New York.

The Bishop of New-Hampshire arrived in New-York on Wednesday evening the 20th inst. On Friday and Saturday he examined the Candidates for admission to the Deaconate and Priesthood, who had been recently recommended by the Standing Committee.

On St. Mathias' day, (2nd S. in Lent, being one of the stated days of ordination) in Christ Church in the City of New-York, the Rt. Rev. the Bishop of New-Hampshire admitted the Rev. James F. Le Baron, minister of the church of St. James the Less, Scarsdale, Westchester Co., the Rev. Thomas Applegate, Missionary at Fairfield and Norway, Herkimer County, and the Rev. Washington Rodman, Minister of Grace Church, West Farms, Westchester Co., Deacons, to the order of Priesthood; and Mr. John J. Elmendorf, one of the last graduating class of the General Theological Seminary, to the order of Deacons. Morning prayer was said by the Rev. Alexander S. Leonard, and the lessons were read by the Rev. Wm. Walton. The sermon was preached by the Rev. Dr. Seabury, from St. Mathew xxviii. 18. 23, and St. John xx. 22. 23, and was admirably suited to the occasion from the clear and profound views presented of the duties and powers of the Christian ministry. The candidate for the Diaconate was presented by the Rev. Mr. Leonard, and the candidates for the Priesthood, by the Rev. C. H. Halsey, Rector of the Church. The Bishop was assisted in the administration of the Holy Communion by Dr. Seabury, and the Rev. Messrs. Halsey, Walton, and Leonard, who also united in the imposition of hands on the candidates for the Priesthood.

The congregation was very numerous and exceedingly attentive to the solemn services of the day.

In the afternoon of the same day, the Bishop visited Calvary Church, Brooklyn, of which the Rev. John W. Clark, has been recently chosen Rector. Evening prayer was said by the Rev. John Morgan. The Bishop preached and administered the holy rite of Confirmation to 19 persons.

In the evening, in the Church of the Holy Trinity, Brooklyn, the Rev. Wm. H. Lewis, D.D., Rector. Evening prayer was said by the Rev. Dr. F. Vinton, and the sermon preached by the Rev. Professor Haight. The Bishop then administered Confirmation to 96 persons, and addressed the candidates in a most impressive manner. The immense congregation which filled the spacious edifice, the unusually large number of candidates for confirmation, and the deep interest manifested in the solemnities of the evening rendered this one of the most imposing services we have ever witnessed. We congratulate our reverend brother the Rector, on the success which has attended his labors. This is the third Confirmation which has been held since the Church was opened, less than three years ago.

Wednesday, 27th, in St. Paul's Chapel, New York, the Bishop, at the request of the Standing Committee of the Diocese, displaced from the Ministry, the Rev. John Murray Forbes, D.D., and the Rev. Thomas S. Preston, and pronounced the sentence of deposition and degradation upon the Rev. Thomas S. Brittan. The Presbyters in attendance on this occasion, as witnesses of the transaction, were the Rev. Drs. Berrian and Higbee, and Messrs. Parks, Walton and Hobart.

CLERICAL CHANGES.

Rev. Thomas Mallaby, on letters dismissory from New York to Western New York, and the charge of St. Michael's Church, Geneseo.

Rev. A. D. Cole, from St. Luke's Parish, Kalamazoo, Michigan, to the Rectorship of St. Luke's Church, Wisconsin.

Married.

In Christ Church, Manlius, Onondaga Co. on the 22nd of Jan., by the Rev. John L. Gay, Mr. Augustus Rockwell, Artist, to Miss Jane B., eldest daughter of John Merritt, Esq., all of Manlius Village.

Died.

On Tuesday, Feb. 19th, at Clifton, S. I., Maria, wife of Wm. Creighton Tripler, aged 29 years.

On Friday evening, Feb. 21st, in this city, Anne W., daughter of Gerard W. Morris, aged 20 years.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. SCHROEDER, Rector.

Course of Sunday evening lectures on Romanism.
Lect. III, (on Sunday, March 3,) *The Church's Worship of GOD only; and the Romish Worship of Relics and Images, Saints and Angels, and the Virgin Mary.*

☞ The Rev. Dr. Muhlenberg will repeat his "Hospital Sermons" in Brooklyn, St. John's Church, on Sunday evenings, March 3rd, and 10th. Service at half-past seven.

CHURCH OF THE HOLY APOSTLES.

This church will be open for divine service and a sermon every Sunday evening during the Holy Season of Lent at half past seven.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Monthly meeting of the Committee will be held at No. 8 Columbia College, on Monday the 4th inst, at half-past 7. Members of the Society generally are invited to attend.

THE Standing Committee of the Diocese of New York have requested the Rt Rev. CARLTON CHASE, D.D., of New Hampshire, to perform Episcopal Services in the following Churches during the season of Lent. The Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list.

By order of the Standing Committee,
WILLIAM BERRIAN, *President*,
BENJAMIN I. HAIGHT, *Secretary*.

New York, January 28, 1850.

3rd Sunday in Lent,	"	3,	A. M.	Advent, N. Y.
			P. M.	St. Michael's, N. Y.
			E.	St. Thomas's, N. Y.
Wednesday,	"	6,	P. M.	Christ Church, N. Y.
Friday,	"	8,	E.	Epiphany, N. Y.
4th Sunday in Lent	"	10,	A. M.	Christ Church, Brooklyn.
			P. M.	St. Peter's, Brooklyn.
			E.	St. Thomas's, Brooklyn.
Tuesday,	"	12,	E.	Floating Ch of Our Saviour.
Wednesday,	"	13,	P. M.	St. Paul's, Williamsburgh.
Thursday,	"	14,	P. M.	Emmanuel, N. Y.
Friday,	"	15,	P. M.	St. Luke's, Brooklyn.
			E.	St. Mary's, Brooklyn.
5th Sunday in Lent,	"	17,	A. M.	Grace, N. Y.
			P. M.	St. Bartholomew's, N. Y.
			E.	St. Matthew's, N. Y.
Tuesday,	"	19,	P. M.	Manhasset.
Wednesday,	"	20,	P. M.	Astoria.
Thursday,	"	21,	E.	Transfiguration, N. Y.
Friday,	"	22,	P. M.	St. Peter's, N. Y.
			E.	St. Simon's, N. Y.
Saturday,	"	23,	E.	Holy Communion, N. Y.
Sunday before Easter	"	24,	A. M.	St. John's, N. Y.
			P. M.	Holy Evangelists, N. Y.
			E.	St. Jude's, N. Y.
Monday before Easter,	"	25,	P. M.	All Saints', N. Y.
			E.	Church Redemption.

FAIR.—St. Simon's German Free Church.

It is proposed to hold a Fair the beginning of April next, the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above church. Ladies interested in this undertaking are respectfully solicited to aid in preparing and collecting suitable articles. Contributions will be thankfully received by Mrs. Cook, 276 Houston st. and Mrs. Duncan, 166 Twelfth st.

MR. FRANK WILLS, Architect, has removed to 298 Broadway, N. Y. Feb. 4.

ST. JUDE'S FREE CHURCH,
Sixth Avenue, at the foot of Amity Street.

By an arrangement with the Secretary of the Standing Committee, the Bishop of New Hampshire, and the Rectors of St. Thomas' and St. Jude's churches, Bishop Chase will preach in St. Jude's, next Sunday evening, March 3d,—3d Sunday in Lent, and the confirmation for both churches will be held in St. Thomas' church, Sixth Sunday in Lent.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 19th inst, viz:

Zion, Manchester, Vt, Africa, 10; St Pauls, Burlington, Vt, 26.67; Union, West Claremont, N H, 2; S S St Johns, Bellefonte, Pa, for Africa, 5; Calvary, Philadelphia, Pa, 5; Christ, Bordentown, N J, 10; St Timothy's, Catonsville, Md, for Africa, 20; St Pauls, Detroit, Mich, 30; St Johns, Waterbury, Ct, 20; St Marks, Malone, N Y, 4; Christ, Towanda, Pa, for Rev C C Hoffman, 10; Christ, Allentown, N J, 4; St Pauls, Petersburg, Vt, for China and Africa, 51.50; Epiphany coll, All Saints, Frederick, Md, 50; St Anna's, Fishkill Landing, N Y, 21 82; do Constantinople, 20; do S S, Africa, 1 67; do Athens, 2; do I A R, 5, and Mr C R, 5, for Athens;—55.49; Washington & Caph par, Westmoreland co, Vt, 8; Mrs Susan Danberry, New-Rochelle, N Y, 5; a friend to missions, New-York, for church at Cavalla, Africa, 50; do for Native schools, Africa, 50;—100; C D, New-York, for church at Cavalla, Africa, 5; St Peters, Munroe, Ct, 3.83; Christ, Quakers Farms, Ct, 2.53; Christ, Roxbury, Ct, 1.59; family mite box, 1; Emmanuel, Weston, Conn, 4; S S, ch of the Ascension, Baltimore, Md, for ed, Rosa and Richard Killin, Africa, 20; do do, for the church at Cavalla, Africa, 5;—25; mis'y as'n, S S, St Georges ch, Beekman street, N Y, 5, do do, for ed, Jas Milnor, Africa, 20, do do, A McElroy, China, 25,—50; Bethesda, Saratoga Springs, N Y, 8 50; S S, St Paul's ch, Philadelphia, for China and Africa, 50; ladies' prayer meeting fund, Norfolk, Va, for the church at Cavalla, Africa, 13 50; Miss Louisa T Dickson, do do, for the same, 5; Diana T Dickson, do do, for the same, 50; Master J Southgate, do do, for the same, 1 50;—70; Christ, Po'keepsie, N Y, ad'l, from two members, 15; Trinity, Columbus, Ga, for Africa, 50, do, China, 22 50,—72 50; St James par, Birmingham, Conn, of which 5 is for Constantinople, 10 75; St Luke's, Glastenbury, Conn, 3 10; St Mark's, Coalsmouth, Va, one-half, 7 50; St Pauls, South Trenton, N J, 6 00; total, 833 81.

J. SMYTH ROGERS, Treas.
New York, Feb. 26, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 19th inst, viz:

Trinity, Columbus, Ga, 10 35; for Iowa, 5; Mrs Susan Danbury, 5; St James par, Birmingham, Conn, 19 12; St Johns, Stamford, Ct, 25 19; St Lukes ch, Glastenbury, Ct, 16 50; St Mark's, Coalsmouth, Va, one-half, 7 50; from a friend in N Y, 5; total, 193 66.

THOMAS N. STANFORD, Treas.,
New York, Feb. 26, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Mrs Danbury, by M Wilbur, 10; St John's, Huntington, Rev F W Shelton, 3 65.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 25, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 18th inst.

Mrs Danbury, by M Wilbur, 5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 25, 1850. 20 John street.

THE POOR

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor.

A friend to the poor, 5; Susan M C De Peyster, 10; by Messrs S & S, a lady 1; M H S, 10.

LOT JONES, 77 Second Avenue.
New York, Feb. 26, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

THE POOR.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From C, 15, and a bundle of clothing; a friend, 5; G, 5, and a bundle of clothing; Mrs Holmes, a bundle of clothing.

He would respectfully and earnestly solicit further aid of the benevolent, in behalf of the sick and needy of his parish.

Donations of either money or clothing, will be thankfully received and may be left with Messers. Stanford & Swords 137 Broadway or at 276 Houston street.

THOMAS COOK.
Rector of St. Simon's German Free Church and Missionary to the Jews.

THE POOR.

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

From the parishioners of St. Mary's, Brooklyn, by Rev. Mr Shackelford, 16, for the sufferers by the explosion in Hague st; also, for the same object, a poor man, 50 cts.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, Feb. 26, 1850.

THE SAILORS' MISSION.

The undersigned thankfully acknowledges the following receipts:

From a lady, member of St Ann's church, Brooklyn, 5; from 'Old Uncle Ned,' through W O Snowbill, for the benefit of sailors, to be applied by the missionary in charge of the chapel upon the North river, as he may think proper, $10.

D. V. M. JOHNSON,
Pastor of the Floating church of the Holy Comforter.
New-York, Feb. 14th, 1850.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

Part of Ep'y offg of the ch of Holy Communion, N Y, 251; S S, Zion ch, N Y, thro' Rev R Cox, Rector, 25; a parishioner, 10; members of Gen'l Theol Sem'y, for support of a divinity student of the mission.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Feb. 17, 1850.

LITTELL'S LIVING AGE, No. 303, 12½ cents.

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1. Sir E. B. Lytton and Mrs. Grundy, *Fraser's Mag.*
2. Reminiscences of Congress, *Webster's Reply to Hayne.*
3. A Visit to Humboldt, *Com. Advertiser.*
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Poetry.

From the Missionary.

The Fountain opened in the Church.

Within the Church, a fountain springs ;
 It issues from the Saviour's side ;
Peace, pardon, joy, for all it brings,
 The life-blood of the Crucified.

Its living streams forever flow,
 Forever pure, forever free :
The spirit's solace, here below ;
 Its succor, for eternity.

Ho, every one that thirsts, draw nigh !
 Beloved, hear the Voice divine :
The broken heart, the contrite sigh,
 Find welcome here ; and these are thine.

Come then—the Spirit calls—come near,
 In humbler faith, in trembling love ;
Drink comfort for thy sorrows here ;
 And taste, before, the bliss above.

Boston, Jan., 1833. G. W. D.

Selected Matter.

English University System.

FROM THE ADDRESS OF DR. MC'VICKAR.

Permit me then, sir, to open this point, of the primitive University education of England—so far, at least, as to show that in them and their government, we find the truest model of what should be our own—the old Anglo-Saxon, democratic education; and in their actual wealth, strength and national influence, do we read the natural results of the popular principles on which they were originally constituted, and by which they still continue to be, in the main, governed. Such exposition, though not new to yourself, sir, may yet be so to many, and thus, perhaps, open to some new thoughts as to what our American Colleges may become for our own rapidly rising Empire.

English Universities then, are in this country greatly misunderstood. They are supposed to be, in their nature, a combination of Colleges—in their government, under aristocratic, if not rather Royal dictation—and their wealth, the result of patronage or of law. Now, in each one of these particulars, there lies a fundamental error. The Universities are not a union of Colleges; but, on the contrary, far older than the Colleges they include—the whole of the *College* system, with its tutors and private statutes, being an after growth, and forming no part of the scheme here recommended. In proof of this priority, we find many thousand students at Oxford—when, as yet, there was no College there—or, at most, but a single one—University College—which boasts, doubtfully, Alfred's name as its founder, and exhibits his bust in its halls. Thus too, again, as late as the 14th century, we find but three Colleges in Oxford—while there were in it at least three hundred halls, for the accommodation of its University students. Nor is the government of those ancient corporations better understood. Instead of being an aristocratic or Royal polity, it is truly a Republican one—*res publica*—a common weal—one in which all its members enjoy a common franchise, and exercise equal rights—thus making every University Measure, the free expression of the common voice of all its sons. Now such, contrary to the American use of it, is the original and true meaning of the term "University"—(*Universitas*)—i. e., "community"—many members constituting one body—having reference therein, not as it is here used, to the wide circle of studies pursued, but to the wide circle of members included—holding, as members, all its worthy sons—admitting them, upon satisfactory examination, to a share alike in its honors, its privileges, and its governing powers, and purifying itself, if need be, of unworthy members, by depriving and degrading them from the same. Of this primeval, Anglo-Saxon, self-governed Republic of Letters, the Universities of England still retain the essential features. The Executive government within them is mainly in the hands of Proctors and Examiners—holding office by rotation, and changed every two years; while of the supreme legislative body, viz: the "House of Convocation,"—every graduate of the University who has been found qualified to take his master's degree, is *ex officio* a member and a voter; and this privilege is for life, or until, for cause, deprived. Therefore is it, that every great University question in England becomes a national question—bringing forth, as it does, its sons from every quarter of the realm, to gather around, with heart and hand and free voice, as more than once I have seen them do—old and young—rich and poor—cleric and lay—titled and commoner—thronging into the Senate House, around their beleagured *Alma Mater*, like children around some threatened home roof-tree—to maintain her cause, enlarge her forces, strengthen her bulwarks, or rebuke her enemies. Such, Mr. President, is a picture of fact—not fancy. But equally in error is the opinion, that their great wealth is the fruit of royal or aristocratic patronage. Far from it! Kings and Queens have, doubtless, occasionally been among their donors; but even from them, it came as gifts of love, or, perhaps, sacrifices of penitence, *pro salute animæ suæ*—not, therefore, in the spirit of vulgar patronage, as here supposed—not, as too often in our land, money wrested by entreaty, from cold hearts or unwilling hands—not the alms of strangers—not the dole of a government charity—not the equivalent paid by pride for flattered vanity—but flowing as from a full fountain—a stream of love—the free gifts of sons and their unpaid affections—or, perchance, if coming from prudential calculation, still the wise outlay of those who were willing to expend their wealth for what was their own, in law as well as love. Such, sir, are the sources of strength to an English University; and therefore do they stand like their own ancestral oaks, and coming down from the same good old time—strong, not because man has built his puny fence around them, but because they have been watered by the dews of Heaven, and have struck their roots deep into the hearts and homes of the nation. Now is not this, I ask, a more republican picture of education, than our own Colleges present? and is it not more in accordance with all our boasted democratic institutions and principles? But what is still more to the point—does it not afford an adequate solution to *their* possession, and *our* want of national influence and wide-spread patronage? Does it not explain why those Universities are part and parcel of the life of the nation, while our American Colleges are found to stand, as they are charged, falsely through *our* negligence, with doing—like dead things, amid the living interests of society, bolstered up by laws and patronage from *without*, instead of a living force *within*?—taking so little hold as they do on the sympathies even of their own Alumni, and gathering so little as they do, from their subsequent wealth? Is not this the solution? Think you, sir, such would be the case, were their diplomas made—title deeds to an estate—giving to them an elective franchise in a common body, and securing to them the privileges of citizenship in that Republic? Would then zeal, money, or labor be wanting in our service? Would libraries, apparatus, scholarships, prizes, be asked for, as now in vain? Surely not! At the banner cry, "Columbia, to the rescue!" how would its hosts start to life, like the Scottish chieftain's warriors, where least thought of—"from copse, and heath, and cairn"—from the plough and the machine-shop, and the manufactory, as well as from the bar, the pulpit and the desk, to aid and strengthen their common home; or, let me rather say, (speaking as I do before the first soldier* of our land, with his laurels fresh upon him,) like as when, on some doubtful field, he has marked a perilled banner, and bade the drums beat, *to the color!*—how quick, through willing hearts and united hands, that failing banner has arisen—risen higher than before—and been borne aloft in the arms of victory, till planted on the highest citadel of fame. So would it be, fellow *alumni*, (to you I speak,) with our College pennon—none in our land, I well believe, would then float higher, or wider, or fairer.

But to draw these thoughts to their conclusion—let no American mind deem this a picture of fancy—not only has it been realized, as we have seen elsewhere, but it is silently, step by step, advancing to be realized here. The principle of Self-Government is alike the spirit of our age and of our land, and the very barometer of our progress. The Faith I mean that every institution which the true interests of society demand, has within itself the vital force by which it lives, and the strength by which it stands; and, therefore, when left to itself, the conservative wisdom by which it is to be best ordered and regulated. I pretend not here, sir, to speak in the spirit of prophecy, when I say, such days are coming; but I do claim to speak under a thoughtful experience of the past, when I say that such change in our system of education, throwing it upon self-government, is in accordance with the changes that have actually come over all our institutions—political, religious, social and financial. Time was sir, as we well know, when these all were governed from *without*—when rulers were to be imposed and not chosen—when religion was to be supported by Government—when all professions were to be guarded by law—when banking, to be safe, must be made a monopoly—and even the loaf of daily bread regulated and determined in weight and price. Such things were, but the wisdom of experience has taught our rulers another lesson, and that is, that under the guardianship of *general* statutes, all these things may be left safely to self-control—to the guidance of watchful self-interest, and to the strength and wisdom that union imparts. Thus has religion severed itself, and become strong as it has done so—thus, too, the medical profession—thus, in great measure, the legal—and thus, altogether, every varied form of trade, labor, enterprise and finance. What, then, forbids but that education, collegiate and other, under wise guidance, should follow—finding that it, too, has within itself a vital life—that the Republic of Letters is not the scholar's *dream*, but may and will be realized by every College in our land, wherever its sons are embodied into its service, entrusted with an elective franchise within it, and made the final guardians of the honor and prosperity of their own *Alma Mater*.

On another strong ground, too, sir, this principle may be advocated, as the surest safeguard of our political freedom. That, sir, comes not from *popular* education alone—*that* security Austria has had even beyond us, in our boasted public schools. Nor is it *free* education only—i. e., unpaid for,—that gives the security—*that*, Prussia has provided for, more amply than we have done—but it is education free in the sense of being self-governed—i. e., left in the hands of its own sons—working out its own free results—not centralized into one focus, but the light of a thousand independent centres, and not pared down and squared to suit a Governmental policy, either in books or teaching, but the free action of free minds—suiting education to the wants and need of intellectual, social and immortal man. But leaving to future time these higher views, permit me, sir, to close with the enumeration of two or three specific points of improvement, to which, in the name of my associates, I would glady turn your attention, and that of the Board of Trustees, in whose presence I speak:—

1. The want felt, in our College, of larger and more scholarlike provision for deserving, needy students. Our free scholarships are perhaps ample in number, but they bring no means of support. What is further wanted are endowed scholarships, exhibitions and open monied prizes—enabling the friendless and penniless scholar to fight his way through College, "*proprio marte*"—not as a favored stipendiary into a Benefice, gained by importunity and concealed through shame—but to such a prize as talent, learning and good conduct alone can secure—the palm of victory, as well as the means of support.

2. Our public examinations to be made more formal, interesting and influential—by the presence of the Trustees as Judges—by distinguishing and calling out to a higher examination those who compete for honors—by the use of the pen in such contest, as well as "*viva voce*" answers—and by opening all such competition to a free and generous rivalry—admitting disappointed candidates to the right of "challenge" and further trial—and, finally, by a more public and permanent publication of such honors.

3. As an aid to our discipline, we need that the link of communication between the College and the parents or guardians of our students be strengthened by more frequent and formal intercourse. This need is not perhaps with us as great as with *Resident* Colleges, and yet, in one light, it is still more so, since our hold upon the student is less. *They* may be to him, "*in loco Parentis*," *we* cannot—therefore, we must call in that influence to our aid—a reward to the diligent and the good—a terror only to the idle and irregular.

And lastly, if I may be permitted again to urge that root of all true discipline, I would say, we need to make our daily Chapel services more effective, by making them strictly devotional on the part of the students themselves, through a *responsive* service: and thus sending them to their respective lecture rooms, with their minds sobered, their spirits calmed, their sense of responsibility deepened, their studies exalted into piety, and their academic duties into acts of religion. Such is the blessing, which Reason teaches must follow this duty rightly performed—and does not Faith add to it one still deeper, viz: the blessing promised to those who glorify the Giver in His gifts, and all whose works are "begun, continued and ended in Him?"

* General Scott, who was seated beside the President.

From The Missionary.

St. Augustine's College, Canterbury.

The writer of this letter, which is from the Guardian, where it is addressed to the reverend and excellent Edward Coleridge, is the Rev. Mr. Abrahams, who has resigned a Mastership, at Eton, to be the Chaplain of the Bishop of New Zealand, and aid him in his noble enterprise for Christian Education. It is beautiful to see the first men of England, in talents, learning and influence, cheerfully leaving home and friends, elegant society and lettered ease, power and promotion, to serve God, in the rudeness and hardness of the Colonial Dioceses. Eton, for New Zealand! God be praised, for such fruits of His grace! But one tree bears them; the blessed Cross.

My Dear——, You will be interested to hear of our visit to St. Augustine's College. Like yourself, I had watched every step towards and during its institution with equal anxiety and delight. I was present at its consecration, and, after an interval of a year and a half, was glad to avail myself of a kind and hospitable invitation to visit the Warden, and witness with my own eyes and ears the work that is going on there. I was the more desirous of doing so, as I hoped to be allowed, in the course of next year, to see the noble-minded and large-hearted Bishops (of Sidney and New Zealand,) who first suggested the idea, and who will naturally be looking to it as the well-head of fresh blood that may be expected to pour itself into the extremities of the body, and return, purified and purifying, back to the heart. I will fairly own that I had not done the College justice, and went there with certain prejudices in my mind that the work had gone to sleep rather since the consecration, and I am very glad to have divested myself of this groundless, but not uncommon opinion. We got there on Friday evening (Dec. 7th), and after tea and talk, all of us proceeded, at half-past nine to chapel service. I had never seen that beautiful little chapel lighted before, and its chaste simplicity and style of fittings (which may also be said of the service), refreshed the eye, ear, and heart. We were then escorted to our rooms in the students' dormitory, each by one of the young men, to whose charge we were allotted during our stay. This was very helpful in itself, but specially valuable as enabling us each to become personally acquainted with one of them, and to learn in that way more of the real animus and condition of the College than we could have collected from a merely official account.

The curfew tolled at half-past ten, and all the lights in the students' apartments were extinguished. My room was under the clock tower, and close to the early bell; consequently, I heard several hours of the night, and was duly awakened at 6 o'clock by the bell, which gave me an hour before morning chapel. The chapel bell commenced ringing at a quarter to seven, and left off at five minutes to the hour, which warns every one to be in chapel before the service begins; and there was no such interruption as continues for the first ten minutes of Morning and Evening Prayer at some of our University Colleges.

We spent the morning in visiting different parts of the building, and attending the Cathedral service. At two we dined in the Hall, and I was glad to see that, at the Upper table, we had exactly the same simple fare the students had. The only difference in the Evening Service, on Saturday, was, that the students chanted the *Magnificat* and *Nunc Dimittis*, and sang an anthem, in good taste enough. This is the case on Eves, Vigils, Saints' days, and Sundays, I believe. On Sunday morning the chapel service was at half-past nine. The Warden preached a sermon that seemed to be well suited to the congregation; it was both instructive and devotional. He made good use of the occasion to speak of the good Queen Dowager, and quite naturally made some specially missionary remarks. You may easily believe that I was very thankful to receive once more in the chapel, and with some of the best friends I have in the world, the holy communion, which is (by statute) administered the weekly, besides holy days.

Another early service on Monday morning, and a breakfast in Hall with the Sub-Wardens and Fellows, closed my visit, and off we went with real expressions of thankfulness to the Warden and his colleagues for their kindness and hospitality, and much more for the real work that seemed to exist there, for I have only told you of what we did. What you will all this time have been wanting to know is what the College is doing. Well, the first requisite to the successful conduct of such an institution is found there, in the active, energetic, and fatherly care and superintendence of the Warden. Every one felt that he was under his watchful and considerate eye, and nothing seemed to escape him. From the servants upward, he knew, what each had to do, and saw that he did it. The studies, the amusements, the health, the spiritual welfare of the young men individually, were objects of his interest and regard. From the tradesmen's bills, to the cure of souls, he gave his mind to the least and greatest things in their due proportion. Do you recollect that Sewell says, in his Journal of a Residence in St. Columba, that the Warden, while arranging the system of a moral and spiritual education for the youths in all its extent, did not forget the smallest details of house management, which he illustrates by the fact of his buying a mouse-trap and giving an organ? It is this faculty that is so needful in conducting great works, which you and I have so often admired in the Bishop of New Zealand.

The other authorities of the College seemed to supply other necessary elements, each in their degree. One, a man of learning and practical acquaintance with parochial work, which the destitution of neighboring parts of Canterbury still occasionally called into play; and thus the students were enabled to see in schools and ministerial visitings something of the clerical duties that await them, and which I suppose are the same in every land, at home and abroad, unless there be any unknown spot where sorrow, sickness, and sin are not to be found. The offerings of the weekly communion are considerable, and no doubt the College has that great blessing, the prayers of the poor; for they are visited, relieved, and fed weekly, under the gateway of the College, close by the spot where they were fed in days gone by, five hundred and one thousand years ago.

Another most essential element is not lacking in the ruling body—and that is a frank, hearty, and friendly sympathy with the young men. They know that they are treated as friends, and seem to respond to it, while still retaining their respect and deference. The young men themselves were apparently persons of different grades in life and attainments, as, of course, with various shades of character, which we could both observe ourselves, and learn from authority. I read some of their essays, moral and spiritual, and was struck with the vigor of some of them. It was exceedingly interesting to contrast the classical taste and grace of one written by a public-school gentleman, and the nervous, sterling manner of a self-taught clerk, Only fancy my delight in finding that this latter had had the energy and resolution to commence upon an antipodal language, without any help from others, save what the encouragement of the authorities could give, for instruction they had none to offer. This course of instruction seemed to be a Greek or Latin lecture, a mathematical and a divinity one daily. All the evenings they are left to themselves for private study and music. I am not quite sure that they seemed to know how to use their time profitably yet awhile; I should be glad to hear that foreign mission languages and the like specially professional studies, were worked in the long winter evenings occasionally. Besides the above-mentioned lectures, they have the great advantages of free access and instruction at the adjoining hospital, by the kindness of the physicians and surgeons of the town.

I will only add that we saw several of the young men in society with the Warden and other authorities, and also in private among themselves. I had conversation with them about their present and future duties; and found nothing sentimental or merely enthusiastic about their views, but a stern common-sense, yet devoted appreciation of their mission, which argues well for themselves and the general tone of the College, as well as for those among whom they will labor. "For my brethren and companions' sake I will wish it prosperity."—Believe me, yours, &c., C. I. A.

December 15, 1849.

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Norah	"	10 "
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George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our Duty to God	"	18 "
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Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The COLLEGE has for several years had the four regular classes pursuing a full course of collegiate studies under the proper Professors for each department. The GRAMMAR SCHOOL embraces the Preparatory classes in which a student may prepare for the Collegiate course.

The MERCANTILE classes provide for those who do not desire to graduate special studiec preparatory to business; French is a regular study for all the pupils without charge; in addition to French, mercantile students may learn German or some other modern language.

The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance. J. B. KERFOOT,

Feb 9—6t Rector, College of St. Jamees, P. O.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,	$673,360 52		
Deduct for losses then unpaid,	29,500		
			$643,860 52
Nett premiums received during the year 1849,	$454,406 26		
Interest " " "	43,611 95		
Total receipts in 1849,	$498,018 21		
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Jan. 29, '49,—tf William Barton.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $872.000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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MINTURN POST, M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor 501 Broadway.
August 18—tf

CENTRAL NEW YORK INSTITUTE.
FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.
Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.
Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms. Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by
Dec. 8, 1849. GEORGE JARDINE.

PEW FOR SALE.—The pew No. 50 in St. John's Chapel belonging to the estate of Elizabeth Skinner, deceased, being one of the best and most eligibly situated pews in the church will be sold to close the estate. Possession on the 1st May next. Apply between the hours of 4 and 5 P. M. to A. E. MORRIS,
20 Beekman street.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, pay able in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be incrersed, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Tickai, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Pgilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

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THE EDINBURGH REVIEW,
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BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

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Parents or Guardians, who wish to place their children in a family where a religious influence will be constantly exerted over them, a good education imparted, a home influence, under parental discipline, maintained, and their health and physical development properly attended to, have now an opportunity of doiug so, and upon favorable terms.

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Rev. William Berrian, D.D., Chandlers R. Gilman, M.D., — New York.
And Rev. Kingston Goddard, Philadelphia.

Feb 23—6t

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

FIRE INSURANCE.
BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 48 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a tull capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal, No. 54 West Twenty-first Street, New York.

The Nall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday Scool Union, No. 20 Sohn Street.

REFERENCES.
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
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November 11.

ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street,
Jan. 26, 1850—6t